Lenten — Easter Issue

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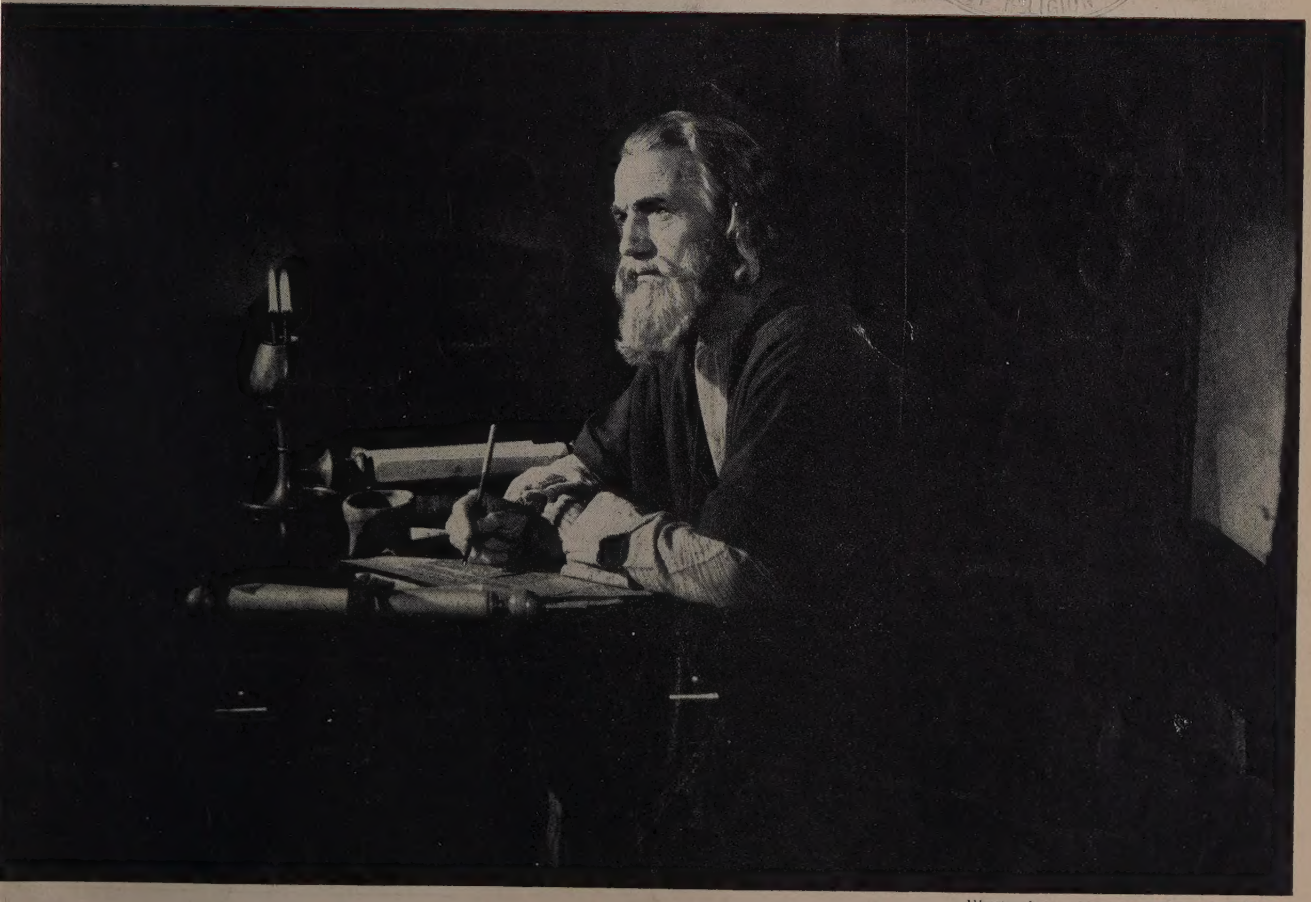

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FEBRUARY 1951

VOLUME XXVII NUMBER FIVE

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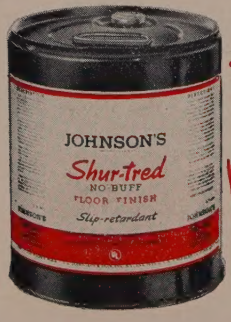

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Selected Short Sermons
by Earl Riney

The longer we dwell on our misfortunes the greater is their power to harm us.

* * *

Many persons might have attained to wisdom had they not already assumed that they acquired it.

* * *

All good biography is a commentary on the necessity of seeing life completed.

* * *

Our opportunities to do good are our talents.

* * *

Worthless criticism—which springs from ignorance or malice—should be quietly and resolutely ignored.

* * *

The injuries we do and those we suffer are seldom weighed in the same scales.

* * *

Many of our fears, anxieties and worries are but a morbid way of looking at our privileges.

* * *

Common sense is the knack of seeing things as they are, and doing them as they ought to be done.

* * *

Be not ashamed to say what you are not ashamed to think.

* * *

One cannot always be a hero, but one can always be true.

* * *

The honor of the conquest is rated by the difficulty.

* * *

Sin causes the cup of happiness to spring a leak.

* * *

Believe that story false that ought not to be true.

* * *

Character is the will that has been educated.

* * *

The chaos of our lesser loyalties cries out aloud for some greater loyalty to rule them.

* * *

Every life has its weak spots, its lamentable elements, and if we insist on emphasizing them we can make miserable business out of living.

* * *

Don't depend on the government paying you a living after you are 65 years of age. The government may be poorer than you are then.

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THE EDITOR'S DRAWER

American Public Interested in Religion

Perhaps you heard the debate between Ralph Sockman and Billy Graham on "America's Town Meeting of the Air," January 2. The subject was: "Do We Need Old Time Religion?"

Town Hall of New York reports that a larger number of letters have been received as a result of this meeting than were received from any other program the Town Meeting of the Air ever conducted. More than 16,000 writers took pen in hand to give their reactions.

How was the alignment among radio listeners? We do not have the figures but Evangelist Graham evidently had the greater popular support. The release sent us says: "A majority of letters received support fundamentalist Graham's plea for a 're-birth' of religious consciousness throughout the nation—especially in big cities."

This, of course, will surprise no one who keeps posted on religious tendencies in the United States. Conservatives have always outnumbered liberals.

William H. Leach

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G	2100	90,000	250,000	290,000
H	1800	70,000	200,000	285,000
I	1800	60,000	500,000	656,000
J	1500	35,000	250,000	251,000
K	1400	55,000	125,000	150,000
L	1300	50,000	150,000	152,000
Mc	1300	35,000	200,000	296,000
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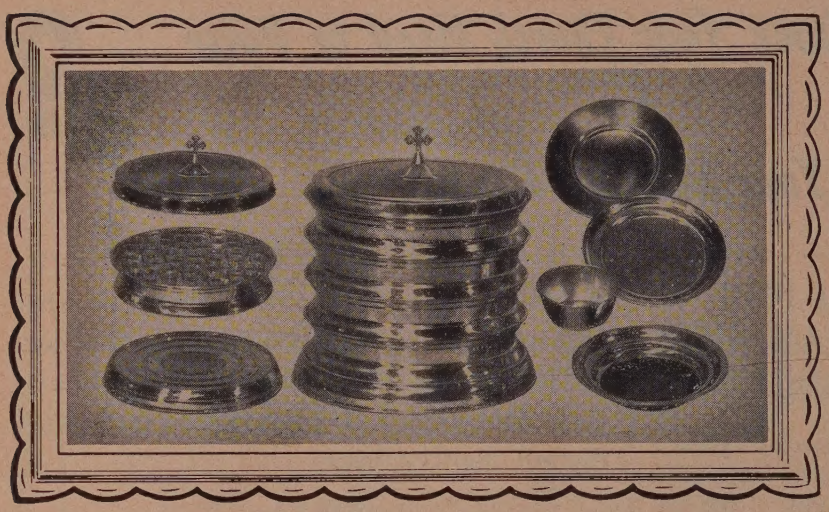

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Ministerial Oddities

Collected by Thomas H. Warner

A divinity student who said he was working his way through the theology school by forging checks was arrested in Los Angeles in 1948.

* * *

According to the *New York Press,* the editor of the Melbourne, Australia, *Spectator,* some years ago, was a Methodist minister "with some unique traits of character." He edited the paper with his coat and boots off and a big pipe in his mouth.

He says that just before his ordination he was sent for by the board of examiners. "Mr. Fison," said one of the board, "your papers are excellent, but there is one thing we object to, you are addicted to the evil habit of smoking." Fison said that he saw no evil in it, but taking a large plug from his pocket, he continued, "In deference to your opinion, gentlemen, I promise you this—as soon as I have smoked the plug I hold in my hand, I will cease smoking forever." The examiners were satisfied and he was ordained the next day. But as he refilled the pipe, he chuckled and said, "I've kept my word, I've got that very plug yet."

* * *

Frank Weston Sanford, who wore purple robes and ran a two-cent investment into a million-dollar religious home, died in Maine in 1948. Sanford founded the Kingdom, Inc., after graduating from Bates College. It became known as the Holy Ghost and Us Society, and attracted followers by the thousands. The sect acquired a 4,000-acre tract at Durham.

Sanford claimed to be the prophet Elijah, and he predicted that the world would come to an end in 1907. Though the prophecy failed to come true, his followers remained faithful.

* * *

A Cleveland man says it is okay to write policy, because the Bible tells him so. Accused of possessing policy slips, he cited Daniel 8:25, which reads, "And through his policy also he shall cause craft to prosper in his hand." The patrolmen who arrested him said they were sure the scriptures also said somewhere that gambling was "the devil's own game." However, they did not quote chapter and verse.

* * *

Black magic is believed to have been practiced by intruders at the Yarcombe Parish Church, Devon. The vicar may reconsecrate it. He found the only

(Turn to page 16)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 5
FEBRUARY, 1951

The God in You

I SHOULD like to have sat in the balcony of the church in Northampton, Massachusetts, on that Sunday when George Whitefield was guest preacher at the invitation of Jonathan Edwards.

Perhaps no congregation in America had been more "preached at" than that Northampton group. According to the tradition, Jonathan Edwards was such a vivid preacher that when he spoke of hell fires the pious worshippers could see the flames bursting through the floors. A great theologian was this preacher but there is little reason to believe that he was filled with compassion for the multitudes which faced him week after week.

George Whitefield, on the other hand, was a follower of John Wesley. He had acquired a great deal of the spirit of the Wesleys and believed that the Spirit of God was to be found in the hearts of every man. He had been impressed by the great meetings in which the raw, rough peasantry had been inspired by the preaching of the new Methodist movement.

Even the pseudo-theologian would sense a theological conflict on that Sunday. How could the great Whitefield fit into the pulpit of the distinguished Edwards?

Fortunately, Whitefield has given us the report.

> I felt my heart drawn out to speak of scarce anything besides the consolations and privileges of the saints and the plentiful effusion of the Spirit upon believers.

There may be some lesson here for your Lenten preaching of 1951. It is comparatively easy to point out the sins of the world and call for divine judgment upon a sinful race of men. But the world will be lifted to new heights by the preachers who believe that the spirit does reside in the hearts of men.

God is in you, Mr. Preacher. He is also in each man, woman and child who sits before you during your Lenten preaching. The master craftsman in the kingdom is he who is able to get the individual to recognize the divinity he possesses and puts it to work for God and mankind.

Therapeutic Contributions Through Pastoral Counseling

THE Cleveland Church Federation lists the following contributions which may be made by the minister competent to render pastoral counseling.

1. To the person with a "piecemeal" view of life—an integrating philosophy centered in God.

2. To the egocentric person—a sense of proportion and perspective in God's universe and a focus of concern beyond himself from which he derives satisfaction.

3. To one with the sense of inadequacy—assurance of his status as a child of God.

4. To the depressed or the person who doubts the value of his abilities—assurance of individual worth based on a God-given combination of assets with which to fill a purposeful place in the scheme of things.

5. To the person with conscious guilt—assurance of forgiveness and release from need for self-hate or harmful aggression.

6. To the lonely or emotionally hungry—a sense of constant communion with a loving God, and fellowship with like-minded people.

7. To the bored, the frivolous, and the apathetic—creative outlets by which to awaken and for which to work.

8. To the drifter—purposes and ideals.

9. To the disturbed—channels for the constructive use of energy.

10. To the hostile—gradual release through non-judgmental and persistent love from God and from people of undiscourageable good will.

11. To the fearful—alliance with God and those working together in His Name, and consequent courage.

12. To the despairing—hope.

Illustration courtesy of Wonder Art, Inc.

CONCAVITY PRODUCES LIFE-LIKE SCULPTURING

Here are camera views, from three different directions, of the three-foot portrait sculpture of the face of Christ which appears in the altar of the Church of the Blessed Sacrament, Queens, New York. No matter what position the viewer takes the eyes seem focused upon him. The method is the development of Enrico Cerracchio, world famed sculptor.

13. To the suffering—fortitude, peace, and even sleep when needed. Also a realization that through innocent suffering we are able to understand more of the mystery of life.

14. To the bereaved—comfort and a sense of life's cosmic meaning.

15. To the dying—acceptance of separation, continuance of the self, eternal life.

Help Me to Let This Calf Go

THERE is not much to smile about in the present international situation. Yet, we sometimes wish that we had some leadership with the ability of Abraham Lincoln to tell a good story at the tense moment. The habit must have been a wonderful one for the man burdened with the responsibilities of the national crises. It is a much better release than writing vitriolic letters.

Take the Korean situation, for instance. If a mistake had been made, what is the solution? A stubborn man will insist that the invasion must go on until the United Nations is the final victor as it well may be.

Lincoln might, on the other hand, have started with a story such as he used at one time of crisis in the Civil War.

Says the great emancipator:

"It reminds me of the instance when a neighbor's boy was leading a good husky calf to pasture. The calf wished to play and the lad was not quite strong enough to hold him. The animal started to pull him. First, it was a trot, then a run. Finally the boy found it difficult to keep up with the calf. In desperation he called to his older brothers.

"Zeke, Zeke, come and help me let this calf go."

And wouldn't we all like to know—at least some of us.

A Good Cadman Story

FOLLOWING my article on S. Parkes Cadman which was published in the June issue of *Church Management*, Hobart McKeehan, of our editorial staff, wrote me telling of an experience he had which revealed light on this distinguished preacher. In his letter he says:

When I was in my first parish, aged 22, I received a telegram from Brooklyn. It read: "I am to lecture at the Red Lion Opera House on Thursday night of next week. Am planning to take supper with you. Hope you can be home. S. Parkes Cadman."

Well, well! I couldn't believe it! Though my wife went ahead and prepared for the guest I still thought it a practical joke on the part of a classmate or friend. In fact not until I saw a taxi driving to the parsonage door and the great Cadman himself emerging, did I believe anything other than that it was a hoax.

I had never seen Cadman. In no way had I had any personal contact with him. It was all a mystery to me. But he was with us but a few minutes before he told us why he had come. Two weeks before he had read a sermon of mine, my first venture in print, in Frederick Lynch's *Christian World* and he said he wanted to meet me.

(Turn to page 41)

THE ROAD AWAY FROM SOCIAL DESTRUCTION

Prejudice: Its Character and Cure

*by Eugene Dinsmore Dolloff**

Our second Lenten feature deals with a great social and individual evil, prejudice. May we not pray in this solemn hour that God will help us destroy this demon which seeks to destroy us.

WHAT is prejudice? Seldom is it defined. One can readily understand why. It is exceedingly difficult, if not impossible, to set forth the inherent nature of any abstract attribute within the compass of a few words.

Definitions which are given reflect a superficial if not an erroneous understanding of the character of this extremely potent force. In fact, as we have examined some of these definitions we have been reminded of the boy who met the following question in his examination, "What is a lobster?" Without hesitation he returned this answer, "A lobster is a red fish that walks backwards." Upon receiving his paper some days later the lad was greatly surprised to find this comment regarding his "lobster answer," "You are correct except for three things: a lobster is not a fish, it is not red, nor does it walk backwards."

Not wishing to be caught in a similar dilemma I shall refrain from attempting to frame definitions as such, choosing rather to suggest some characterizations and qualities of prejudice, after which we shall note briefly how and what prejudice actually achieves in two specific fields of human experience. Then for the cure.

Prejudice is poison!

It is a virus, always disagreeable and frequently tragic in character; a virus which appears to have found its way with astonishing success into the blood-stream of humanity. This statement is made advisedly, since with the possible exception of very young children, this ailment is to be found, in varying degrees, among all the peoples of the earth. To declare prejudice an epidemic to to be guilty of serious understatement. Like any other disability the tendency is for prejudice to become increasingly virulent with passing years.

Only one simple experiment is required to validate the truth of this pronouncement. It is this. Merely mention any of the following words in a group of five or more adults: "Jew," "Catholic," "Protestant," "Republican," "Democrat," "Socialist," "tavern," "prohibition," "fundamentalist," "conservative," "liberal." Reactions will register immediately, and these will be extremely diversified. The same word brings different concepts to different people. Some of these concepts are favorable, others are negative. Psychologically examined it will be discovered that to a major degree both positive and negative reactions stem from inherent prejudice. Honesty will compel the admission that our primary, instinctive attitudes, when measured by this simple test, rarely coincide with what can be considered as judicial fairness.

Prejudice is prejudgment!

Its decisions are based upon prepossessions, because of which they are biased and lacking in reasoned conclusions. In this regard prejudice can be likened unto a cook, who, determined to employ certain ingredients, utterly refuses to accept the exacting requirements of a thoroughly tested recipe. Or prejudice can be likened to an umpire, who, wanting his favorite team to win, calls a third strike on an opponent even though the pitch misses the plate by fully six inches, or who calls a baserunner out though he is safe by a wide margin. Again prejudice may be compared to a judge who decides on a verdict prior to the trial, and who, irrespective of the strength and color of evidence submitted, refuses to alter his decision.

Prejudice suffers from limited vision.

At one and the same time it produces and is the progeny of intellectual and spiritual astigmatism. It is narrow, provincial, half-blind. Why then should it be any wonder that it reaches ill-advised, warped conclusions? This must inevitably prove the case since it cannot or will not obtain a fair perspective of persons, places and positions. Fair judgments are beyond the realm of possibility since prejudice refuses to acknowledge the validity or to exercise judicial impartiality. Pertinently it has been observed that "prejudice squints when it looks, and lies when it speaks."

Prejudice is a slave-driver.

In this role it is as merciless and exacting as any of Pharoah's taskmasters in ancient Egypt; it is as unfeeling as Simon Legree of legendary fame and infamy out of the Southland during the dark days of American slavery. It bitterly resents and devotedly seeks to cast out any plan or program looking to the elimination of its selfish and jealous sway. In this warfare it is without principle or scruple. In the selection of its weapons there is never the slightest regard for fair play or veracity. Honor, mercy, truth—no word after this order is ever included in the vocabulary of prejudice, unless employed briefly to gain some cruel and deceitful objective.

Prejudice is a deceiver.

It posseses and exercises the uncanny ability of deceiving people into believing that their prejudices are actually worthy principles, and for such they should stand loyal always. Obviously, this is one of the greatest and gravest dangers connected with prejudice. Men have always been taught to establish definite principles with regard to life and its issues, and to defend these principles at all cost. We have no word of condemnation in this regard. Principles are vitally important; principles should be honored and defended. But, it is always stark tragedy for a man to become so confused in his thinking as to work for and rigorously defend prejudices, thinking these to be his sacred principles. Especially is this true since the longer we have prejudices the more carefully we polish, cultivate and cherish them. The prejudice which we had last week is stronger today, it will be yet more robust next week. This is one of the unqualified laws of life.

Having made a few regnant generalizations, let us now present a sharply abridged bill of particulars regarding the activities of prejudice in two realms of human relations. These may be considered as accurately typifying all the other areas of life.

I. Racial Prejudice.

In the Sacred Writ we find this state-

*Pastor, First Baptist Church, New Bedford, Massachusetts.

ment—"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). To doubt the veracity of this pronouncement is to reject one of the most fully authenticated conclusions of science—that human blood is precisely the same among all peoples and all races. According to the irrevocable dictum of physiology there is no such commodity as "blue blood" or "peasant blood," neither is there patrician or plebian blood. If left unidentified no chemist can differentiate between specimens of blood drawn from a Negro, a Chinaman, a Malayan, an Indian or a member of the Caucasian race. Blood does and will vary as to type but not with respect to its inherent constituency, but these variations have nothing to do with the color of a person's skin. However widely divergent in "accidental differences," such as color, custom, features or language, as various segments of the human family may be, it is nevertheless a unit with respect to the vital life principle.

This being true it is only logical to conclude that among man, nations and races there should be a total absence of prejudice. But, alas! life fails to concur with this theoretical logic. Fact of the matter is there are multiplied racial prejudices active, rampant and often tragic around the world.

Basically this is the result of two diametrically opposite factors,—a sense of racial superiority on the one hand, and a consciousness of inferiority on the other. A paper of this scope does not permit any enlargement with respect to these elements,—we must be satisfied simply to name them.

Long years ago the enthusiastic Philip said to Nathaniel,—"We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, son of Joseph." (John 1:45). Whereupon Nathaniel, with tones of scornful finality in his voice said,—"Can any good thing come out of Nazareth?" There was no room for further reply,—he had answered his own inquiry.

That was a compelling example of a closed mind. Nathaniel graphically illustrated the tragic but tremendous potency of racial prejudice. Was not Nazareth a despised hill village? Had Nazareth ever produced any man or motive of superlative worth? Why then suppose that anything of value could possibly emanate from that totally unpromising settlement? Thus we see that Nathaniel was a victim of his long cherished and carefully cultured predilections. Nor was this by any means an isolated or unique event in that day. The Jews hated the Romans, and the Romans hated the Jews. Each group considered the other utterly inferior. Thus was it with the Jews and Samaritans,—of course they had no dealings with each other, for in the thinking of both groups the other was to be considered only as so much "human riffraff."

"But," says an optimistic observer,—"that was two thousand years ago. Conditions are and must be vastly different today."

We would passionately like to share in this optimistic note, but stubborn facts militate against such action. Admittedly conditions should be different today. We wholeheartedly believe that things can be made better. But as of this moment we cannot designate too many striking illustrations of favorable character.

America does not furnish the world with an over-conspicuous example of open-mindedness. The United States may be "the melting-pot of the nations," but in that "pot" are many substances which are not served freely and fully and satisfactorily to the nation.

It is not too encouraging to know that thousands of Americans, priding themselves as being patriotic citizens of this nation, upon repeated occasion, bedeck themselves in ghostly robes and hoods, and, carrying the most sacred symbol known to Christendom, ride forth to commit serious crimes upon fellow Americans of different color and creed. The cause? Prejudice!

Nor can we consider it a healthy sign for a man of wide experience and reputation, to promise huge sums of money for the support of an American university, upon the one condition that only White Protestants be permitted to matriculate at that institution. Why? Prejudice.

Nor can it promise large dividends of peace and prosperity for the nation in the future when people look down upon the Negro, the Chinaman, the Greek, the Jew, and other American citizens simply because they did not happen to be born into the Nordic race. This procedure, by whoever championed and exercised, is totally antagonistic to American idealism.

The thoughtful person must be deeply concerned about the large and sinister place given in our current vocabulary to such prejudicial terms as "nigger," "dago," "wopp," "chink," and similar words. Nor can he remain complacent as he observes the concerted efforts being made by "good people" to forcibly segregate folks of other races into a "Black Belt," "a ghetto," "a Latin Quarter," or some other area considered beneath the dignity of self-styled "real Americans." And what about the rabid discrimination practiced in relation to the so-called "inferior people" in hotels, schools, libraries and other public places and means of transportation?

Resident in this propagation of race prejudice are the seeds of continuing heartache, economic impoverishment and potential if not actual tragedy.

II. Religious Prejudice.

That brevity may be honored, let us cast aside more technical terminology and briefly define religion as the exercise of a system of faith and worship through which that which has been made bows before his Maker, and that which has been created endeavors to companion with his Creator. We recognize the inadequacy of this definition, but believe it will serve our immediate purpose. Obviously this area ought to be considered the most sacred of all life's experiences. This being the case how incongruous that prejudice should presume to lift its ugly head within these sacred precincts, but unfortunately it festers and flourishes here.

What caused the skies to become lurid with fires of martyrdom in the first century of the Christian era? Prejudice! What burned Huss and Hubamier into eternity? Flaming fagots? Yes, but these were first ignited by hot fires of prejudice. Why were the bones of John Wycliffe disinterred and burned many years after his death? Why was Mantz, famed Hebrew scholar, drowned? Prejudice! Why was Sattler's tongue torn out and his body burned? Why were more than 30,000 martyred in the Netherlands under the rule of Henry V? Why was John Bunyan incarcerated in Bedford jail? The answer is one and the same, Prejudice!

Paris has seen many dark days but probably the darkest was St. Bartholomew's Day, August 24, 1572. On that never-to-be-forgotten day thousands of Huguenots were massacred in hot blood. Why this merciless and totally unjustified bloodshed? Religious prejudice!

A scarlet blot on the fair name of Massachusetts is the record of hunting and hanging witches in Salem. In 1692, the people of that community became panic-stricken. The extravagant and untenable opinions voiced by Cotton Mather did much to fan the flames of excitement, fear and stark tragedy. What results followed? Nineteen persons, among whom were some of the most reputable citizens, were hanged. These included six men, one a clergyman, and thirteen women. Upon what was this insane delusion and whole-

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A PILGRIMAGE OF DEVOTION

In His Footsteps

by David L. Watterworth *

Our third Lenten feature provides an actual pilgrimage. Led by a prepared leader the group tramps the highway from Bethany to Jerusalem, sups in the Upper Room, prays at Gethsemane and accepts the great Commission. Properly used this service will highlight your Lenten program.

IN HIS FOOTSTEPS

This consecration service is a four-act drama in which the entire congregation or conference group will dramatize four of the most significant events in the life of our Lord. This being a part of the play itself, they will walk with the Lord and hear his simple messages to them as they travel the road from Bethany to Jerusalem. They will enter the Upper Room and sup in utter simplicity with the Lord, and each will ask the question, "Lord, is it I?" With a song of confidence, they will leave the Upper Room to sleep while the Lord goes to pray. Each returning visit the Lord will stir their guilty feelings. Finally they will enter into the experience where Christ places upon them the responsibility to "go into the world, and preach the gospel."

THE LEADER has a tremendous responsibility in leading the group in this dramatic enactment. In reality he becomes the Christ, speaking in simple and concise words the great messages of Light. The Leader must not only have the feeling for the dramatic, but must be disciplined in brevity. The service will be effective only as it is simple, pointedly brief and sincere.

*Minister, Fifteenth Street Christian Church, Washington, D. C.

THE SCENES

Part I: From Bethany to Jerusalem

The place of assembly should be a sort of automatic gathering place. The manner of assembling should be as natural as possible. When sufficient numbers have gathered, the group should sing together with the final song being *O God Our Help in Ages Past.* The Leader will then come to the group.

Part II: The Upper Room

Leaving the place of assembly, the group will be led to the Upper Room, which may indeed be the dining room. All other light than candlelight should be shut out of the room. A long table, preferably spread with white, will have on it only the candles†, wine† and bread†. All will stand quietly around the edge of the table, having left the foremost center position for the Leader, who will join the group. Upon leaving the Upper Room, the Leader will lead and all will sing *O Master Let Me Walk With Thee.*

Part III: Gethsemane

The Leader will precede the group to the place of the garden. This should be a very quiet spot. A number of blankets should be laid in a solid rectangle so the group may sit or recline at the direction of the Leader. About ten or fifteen paces from this area should be arranged a rock. If proper care has been taken in selecting the site, the Leader will be able to kneel with his back to the assemblage and still be heard in prayer. In leaving the garden, the Leader will remain to follow, while the group make their way to the next scene.

Part IV: The Commission

The Assembly Hall may be used for this last scene. The place should be in complete darkness except for a small spot of light† shining in such a way as to make a shadow of the cross upon

†Further directions will be found on page 22.

Illustration courtesy of James H. Matthews & Co.

THE LAST SUPPER IN BRONZE RELIEF

a replica of the world†. A ring of blankets placed about this center-piece will enable the people to kneel with ease. The participants will form a circle around the room and the Leader will join the circle last.

Part I: From Bethany to Jerusalem

(The group will have assembled informally and begun to sing together, finally singing *O God Our Help in Ages Past,* following which the Leader will come into the group.)

LEADER: This evening we are to journey back through the years and walk with Jesus. You are the disciples of Jesus and I am your Leader. In the quiet of this evening hour, we will spend a few moments together at Bethany before we leave for the Upper Room in Jerusalem. After dipping sup together, we will sing a hymn and go to the garden of Gethsemane. It may not be a smooth path we take, but as we identify ourselves with the disciples, we remember it was not a smooth path they traveled. Jesus requested his disciples to be with him in prayer, but they failed: their minds wandered and some slept. We will leave the garden with its foreboding after-hours and go to the place of the Commission.

These will be meaningful moments in our lives only as we identify ourselves with the Master and his disciples who also followed in his footsteps.

"Blessed are the humble! they will inherit the earth.

"Blessed are those who hunger and thirst for goodness! they will be satisfied.

"Blessed are the merciful! they will find mercy.

"Blessed are the pure in heart! they will see God."—Matthew 5:5-8‡

"Man is not to live on bread alone, but on every word that issues from the mouth of God."—Matthew 4:4‡

"You are the salt of the earth. But if the salt become insipid, what can make it salt again? After that it is fit for nothing, fit only to be flung outside and trodden under foot.

"You are the light of the world. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand, and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven."—Matthew 5:13-16‡

"I am the real and living way: no one comes to the Father except by means of me."—John 14:6‡

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9§

"The Realm of heaven is like a grain of mustard-seed which a man takes and sows in his field. It is less than any seed on earth, but when it grows up, it is larger than any plant, it becomes a tree, so large that wild birds come and roost in the branches of it."—Matthew 13:31, 32‡

"The Realm of heaven is like treasure hidden in a field; the man who finds it hides it, and in his delight goes and sells all he possesses and buys that field.

"Again the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses to buy it."—Matthew 13:44-46‡

"I give you a new command, to love one another—as I have loved you, you are to love one another; by this everyone will recognize that you are my disciples, if you have loved one another."—John 16:34, 35‡

"This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you."—John 15:12-14‡

"If you love me you will keep my commands, and I will ask the Father to give you another Helper to be with you forever, even the Spirit of truth."—John 14:15-17‡

Part II

(The group will sing *Spirit of the Living God, Breathe on Me, Breath of God* or *Spirit of God, Descend Upon My Heart* as the Leader retires and the group makes its way to the Upper Room.)

(Upon coming into the Upper Room the group will find the table spread, the candles lit and will make their way around the table, leaving the foremost position in the center of the table closest to the entrance for the Leader. When all are ready, the Leader will come to his position.)

"I have longed eagerly to eat this passover with you before I suffer, for I tell you I will never eat the passover again till the fulfillment of it in the Reign of God."—Luke 22:15, 16‡

"Let not your hearts be troubled: you believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3§

"I am the bread of life; he who comes to me will never be hungry, and he who believes in me will never again be thirsty."—John 6:35‡

"I am the living bread which has come down from heaven; if anyone eats of this bread, he will live forever; and more, the bread that I will give is my flesh, given for the life of the world."—John 6:51‡

"Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I shall give him will never thirst any more; the water that I shall give him will turn into a spring of water welling up to life eternal."—John 4:13, 14‡

We thank Thee, our Father, for this loaf which has always been the staple of living for rich and poor alike. We take it in thanksgiving for the staff of our life, laid down for the redemption of all. Bless us in the taking of it. We thank Thee for fruit of the vine and its life-giving flow. Help us, in all humility, to remember it was for our iniquities that He was bruised. Cause Thy Spirit now to reign in our hearts. Amen.

Shall we break bread and hold it that we might dip together?

"This means my body given up for your sake; do this in remembrance of me. This cup means the new covenant ratified by my blood shed for your sake."—Luke 22:19, 20‡

Dip with me.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27§

Let us go hence.

Part III

(The group will sing *O Master Let Me Walk With Thee* and the Leader will precede the assemblage to Gethsemane.)

(Coming to the previously laid blankets at Gethsemane, the group will be led to stand on the blankets. When all have come the Leader will turn to them and say:)

You are weary with much coming and going. Sit here and rest awhile. I will go yonder and pray.

"Watch and pray that you enter not into temptation."

(The Leader will advance ten or so paces to the rock and kneel.)

"Father, if you be willing, remove this cup from me: nevertheless, not my will, but Thine be done."

(Returning to the group the Leader will say:)

"Could you not watch with me one hour? Watch and pray."

(Returning to the rock, the Leader will kneel to pray:)

"Father, if it be possible, remove this cup from me: yet not as I will, but as Thou wilt."

(Returning to the group he will ask:)

"Could you not watch with me one

(Turn to page 22)

‡Moffat translation.

§Authorized version.

Cartoons Fought in the Protestant Reformation

by Charles H. Branch

READERS of history stumble over a major mystery when they turn to the Reformation—with its violent religious and political controversies leading to and radiating from Martin Luther's role at the birth of Protestantism.

How, they wonder, did the Reformation so speedily take hold, when none of the other reform movements of the Middle Ages attained nearly so widespread a following so rapidly?

No one is surprised today when the mind of a vast country is altered in the course of a few years by a din of propaganda over modern devices of communication: the newspaper, the radio, telephone, telegraph, and television. But Martin Luther, the prophet of the Reformation, did not have these at his disposal.

How could he then so forcefully and suddenly grip the imagination of a conglomerate, illiterate, lower-middle class across a stretch of territory which could be traversed only on foot or horseback?

The answer is found in the new, $7,500 prize-winning biography of Martin Luther by Roland H. Bainton of Yale University to be published September 12 by Abingdon-Cokesbury Press under the title *Here I Stand.* The Reformation surged through Europe, says Dr. Bainton, behind the shock troops of the pamphleteers. Never in any other four years of German history down to modern times did tracts so flood the country as between 1522 and 1526. These pamphlets were illustrated. The Reformation, in fact, was the first movement to utilize the cartoon for the spreading of ideas.

Frequently the drawings did not present the true issues on either side of the controversy. They capitalized rather on the half-truths, the party slogans, the distortions and sometimes the personal slanders on leaders in both groups—further confusing the sixteenth century's overlapping maze of inter-twining political and religious issues. They were based on emotional appeals and drove home their points by satire and caricature.

Because these prints could be produced cheaply and in quantity, production was high. Demand was still higher. Widely sold in bookshops, market places, taverns and fairs, tiny sheets and large broadsides reached the artisan, the peasant, and the wayfarer.

Historians are agreed that Luther won his battle for a more Biblical religion in part through the unsolicited aid of these weapons. Most of the prints were made by second and third rate artists, but the great figures of the period also made their contribution.

The mighty Albrecht Durer supplied the themes. Profoundly moved by Luther, and desirous of doing a likeness of this man who had delivered him from great torment of spirit, he charted the course. But he didn't demean his craftsmanship to the rough and tumble level of Reformation polemics.

Durer was court painter for Emperors Maximilian I of the Netherlands and Charles V of the Holy Roman Empire. He is generally conceded to be the leader of the German Renaissance school of painting and the inventor of etching. He was born in Nuremburg, the son of a goldsmith and second oldest in a family of 18. Europe's division on the Reformation issues was reproduced in smaller scale in Durer's own mind. Deeply religious, he reverenced the sacraments and doctrines of the church; and at the same time held great respect and admiration for Martin Luther, whom he called an "inspired being." He was religiously inclined toward Rome, but patriotically inclined away from it. Consequently his drawings of the period record more accurately than any others the valid and invalid arguments on both sides.

Hans Holbein was both closer and more remote from the Reformation. He did not disdain caricature. One of the most influential was his cartoon against the indulgence traffic, the object of Luther's initial attack. Holbein's

PRO-LUTHER: The devil delivers a challenging letter to Martin Luther

ANTI-LUTHER: Luther confers with the devil

THE CARDINAL IS A FOOL
(Turn picture upside down to get the two-faced concept)

POPE, AS AN ASS, PLAYS THE BAGPIPES

graphic portrayal of the true penitents vividly pillories the false ones. This tract was avidly seized upon by the Lutheran reformers. But Holbein was not prepared to go further, because he didn't understand the deeper elements of Luther's reform.

Holbein served Henry VIII of England as court painter. He was also a devoted protege of Erasmus, who "laid the egg that was hatched by Luther," and is the subject of one of Holbein's best portraits. Others who sat for Holbein were Henry VIII, Sir Thomas More, and Anne of Cleves. Born in Augsburg, Bavaria, Holbein was trained in the arts of painting and engraving by his father, Hans Holbein the Elder, an equally noted artist. At the age of twenty Holbein met Erasmus and absorbed his intellectual interest in the cause of religious reform. Carefully guarded in the museum at Basle, Switzerland, is a copy of the Erasmus book, *The Praise of Folly*—that penetrating satire of the 16th century practices of the church—whose margins young Holbein filled with impromptu pen and ink sketches illustrating the text.

The artist most completely identified with the Lutheran movement is Lucas Cranach, whose sign, the winged serpent with a ball in its mouth, identifies him as the author of many woodcuts of Luther and his movement. Cranach and his staff of anonymous helpers—Walt Disney wasn't the first to institute a studio—copiously illustrated Luther's Bible and the controversial pamphlets.

The Cranach signature-sign was bestowed upon him by Frederick the Wise of Saxony, for whom he was court painter, and appears on all his paintings and drawings after 1509. Luther and Cranach worked together frequently in his print shop, and Cranach was an honor guest at the betrothal festival of Martin Luther and Catherine Bora.

Many other artists, engravers, and woodcutters remain unknown and their works were so artistically crude that they hardly merit acknowledgement. But for that very reason, they may have been all the more effective: the common man may have felt that this was just the way he would have done them himself. The papal party, of course, retaliated in kind, but not so strongly. A great institution under attack depends on its ramparts rather than its shock troops.

Here I Stand makes available 100 Reformation woodcuts. Dr. Bainton gleaned them from the tracts themselves and from modern reproductions in many quarters. He assisted also in meeting a major problem which distressed the publishers: how to restore for reproduction in the book the many woodcuts which were too poorly preserved to be of use as they were? And where to find someone with ready pen and sufficient knowledge of the Reformation to retouch these originals? They discovered that Dr. Bainton, himself, makes drawing a hobby and delights in bringing historical characters back to life a graphic, as well as literary, way.

Prejudice: Its Character and Cure

(From page 10)

sale murder based? Religious prejudice!

Why did the Pilgrims and then the Puritans leave their native land to battle the multiplied hardships of the rigorous and uninviting new country? There were mixed motives, but that which spearheaded all these was the passionate resolution to break the shackles of ecclesiastical domination.

In light of this truth there is every reason to believe these folks would be immune to prejudices similar to those from which they had escaped. Emphatically such was not the case. Theirs became a theocratic realm, with church and state organically united. Prejudice became resolute and rampant. Roger Williams, in Salem, openly denied the right of the state either to force people to attend religious services, or to punish heresy. Said he,—"The magistrate's power extends only to the bodies, goods and outward state of men." The result? On September 2, 1635, the General Court of Massachusetts banished him for "new and dangerous opinions against the authority of magistrates." God made the wrath of man to praise him for settling in the wilderness, now Providence. He set up a pure democracy in which every man had "the right of absolute freedom in matters of conscience, for all forms of faith and toleration."

Why were many meeting houses in the Boston area padlocked by the civil authorities? Why was Obadiah Holmes publicly whipped on Boston Common by order of the court? Religious prejudice as cultured and exercised within the confines of this city.

"But, conditions have changed during the intervening three hundred years," volunteers some interested party. In some respects this is correct. No longer are church doors bolted and barred by civil powers; men are not bared to the waist and beaten on Boston Common by authority of the state; nor does the General Council—despite the many strange things which they do—banish people from our confines because of religious convictions.

Yet it does not require a sage to discern the presence and exercise of religious prejudice today. It is widespread, pernicious, tenacious and often little less than vicious. It would be bad enough if it existed only between the great bodies of Christendom, Protestants and Catholics; or between Christianity and Judaism; or even between Christianity and the ethnic religions. This would be an unmitigated evil, a condition without any substantial foundation.

Unfortunately prejudice refuses to be shut-in by these barriers. There is extensive religious prejudice operating in and between Roman Catholic churches. We know a small New England city in which are two Catholic churches, one Irish, the other French. Think you there are any fraternal feelings between the two? You are dead wrong. Each considers the other far, far down in the scales of worth. It is a case of the "French have no dealings with the Irish." In the city where I now minister this prejudice functions sharply between the Irish and the Portuguese Catholic churches.

But, in my thinking the tragic climax is reached in the prejudice which exists and frequently operates boldly among Protestants, many times within a single church. Seldom is it appropriate to sing those stirring words:

Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

Only a few days ago a clergyman said to me,—"I don't believe in "Billy Graham!" "Have you met and heard him?" I asked. "Of course not," came his heated answer; "I tell you," he continued, "I have no use for that 'bird.'" Why? Prejudice.

Honesty compels the admission that for the most part only those who agree with us precisely are accepted as being thoroughly right in their religious convictions and practices. Our "shibboleths" are the only standard. Refusal on the part of others to make their "sibboleths" into our "shibboleths" disqualifies them. We may not always voice our innermost feelings—although generally we lack the good sense to remain silent in this regard—but in our thinking such persons are considered "persona non grata."

If I refuse to burn a candle or candles in the church over which I preside, woe betide the other man if he presumes to burn a candle or candles. Of course he is out of line! What

right has he to do contrary to what I do?

The other preacher or church must either use exactly the amount of water —little or much—which I use in the ordinance of Baptism, or to me and my church he and his church are anathema.

If the other preacher fails to subscribe to the articles of my faith, even to the crossing of t's and dotting of i's, he is and must of necessity be a destructive force, and certainly has no right to be considered a man of God, a lover of Christ, and, least of all, a servant of the cross.

Only an insane man or a fool can doubt the peculiar and widespread potency of prejudice. The evidence is all-conclusive.

III. Is There an Antidote?

Can anything be done to counteract this poisonous ailment? A negative reply can be given easily and quickly. But, that is not enough, that is not an honest answer.

Something can be done! Something should be done! Something must be done!

What? There is no one specific curative agency. But, it is our conviction that there are several potent remedial forces available. Let me suggest a few of these.

1) *Inoculation of young children.* Little tots are free from prejudices, until they gain them from their parents. To the child, father and mother are the embodiment of all that is true, right and worthy. From earliest days the parents should inoculate their children with a positive knowledge of the nobility and value of peoples of all creeds, races and climes. This is bedrock.

2) *Widen your knowledge.* Know all the facts before passing judgment on any person, place or position. Knowledge is power! Snap judgment, almost without exception, is poor, warped, and unjudicial. When knowledge is weak, prejudice is bound to be strong. Remember that, as a rule, prejudice is the offspring of ignorance. Look at both sides of the shield, carefully and impartially, before voicing your verdict.

3) *Return good for evil.* Henry Ward Beecher always sought to "do a good turn" to the person who tried to injure him. In Brooklyn it came to be a proverb,—"If you want a favor from Beecher, kick him." The continued use of this technique paid tremendous dividends. This is nothing new, in fact it was one of the cardinal tenets included in the Sermon on the Mount.

4) *Practice the Golden Rule.* Put yourself in the other person's place. Faithfully endeavor to see his problems through his eyes. Try to enter into his experiences. Before speaking that derogatory word or performing that unkind, uncharitable act, ask yourself,—"Would I think it fair and right if, the tables being reversed,

(Turn to next page)

THINGS THESE TRAVELERS SAW

We Could Do That

*by Mary Ellen and J. R. Saunders**

Do you ever think, when you see a church doing something unusual and worthwhile, "We could do that?" One of the compensations for being a missionary, with a job which obliges us to travel widely in the interests of children, is the opportunity to observe features in church life which show originality, ingenuity, and a sense of awareness of the new age in which we live.

We remember:

. . . A church which chooses a "Hymn of the Month," to be thoroughly learned by choir and congregation, thus enriching by twelve new hymns each year the all-too-meagre musical heritage of the people.

. . . A church which uses its bulletin board for arresting quotations, such as these two on liquor:

DRINKING
+ Adds troubles
— Subtracts intelligence
÷ Divide abilities
× Multiplies sorrows

"A drunk driving his car is an accident going to happen somewhere."

. . . A church where the church and pastor's office were easily found, not tucked away in a corner as if their whereabouts were meant to be a mystery to the week-day visitor. If the offices are not immediately visible, their location should be clearly indicated on a bulletin board outside the church, together with the office hours of the responsible persons. We have sometimes wondered, as we peered around dark corners and down steep stairways, "What if we were someone in distress, seeking immediate aid; or a person bent on suicide, giving an unfriendly world one last chance to save us from self-destruction?"

We . . . remember a church where the children receive special notice:

. . . on Sunday morning, in a worship hour in which they can participate in song, prayer and story. The minister speaks directly to the juniors seated in the front pews, as he tells a simple story forcefully, without moralizing; then he and the assistant pastor come down from the pulpit, and stand at the head of the aisle as the children file out, smiling and nodding to each in turn. These children know their pastors and love their church. They will not easily drift away when adolescence comes.

. . . on Saturday afternoons, when the minister shows some new films on the projector, a program of educational pictures ending up with a comic of the wholesome "Mickey Mouse" variety. The parents are glad to pay ten to twenty-five cents for the show, and the proceeds more than pay for the cost of film rentals.

We know a church:

. . . where drama is used in the very simple ceremony of bringing in the flags each Sunday. One week it will be a visiting Marine and a Wave who carry the standards; another time it may be a pair of Boy Scouts. As they march down the aisle and cross in front of the altar, the congregation is thrilled anew at the symbolism of our country's might and our church's might marching side-by-side in the battle against sin and indifference. A lump comes into the throat of the worshipper; the very words of the national anthem take on new meaning, new spiritual significance. Unusual? Spectacular? No, just an effort to bring the sense of drama back into the church where all drama was born.

Finally, we know a church:

. . . whose doors never close, whose ministry extends through all the week and is not merely a question of "business on Sundays as usual." It ministers to the bodies, the minds, the souls of its members, and to those needy who stand apart from its membership. He who said, "I am come that ye might have life, and might have it more abundantly" is the pastor of this church; he who showed the way in his own ministry guides the destinies of this church in the modern day. This church will survive, even in an atomic age, because it has learned the source of its power.

*Of the American-Oriental Friendship Association, Inc.

Prejudice: Its Character and Cure

(From page 15)

he said that about me or did that to me?" This calls for exacting heart-searching; the resolute control of one's will.

5) *Revamp your vocabulary.* Today, eliminate evil-infested, prejudice-laden words such as "foreigner," "nigger," "wasp," "dago," "chink," "traitor," "heretic," "fanatic," and all other terms which by the widest imagination belong in this unholy category. With these diminutions achieved add words like "brother," "sister," "friends," "fellow-countryman," and many, many more of these terms which savor of peace, brotherhood, co-operation and love.

6) *Culture your religious life.* Man is religious, make no mistake about that. Atheism is always and absolutely abnormal. Sabatier was right, —"Man is incurably religious." It is far easier for a man to fill up the Grand Canyon with a handful of pebbles than to satisfy his life with anything less than a knowledge of and harmony with God. Every man is challenged to listen for and heed "the still small voice" of The Eternal. "Whatsoever he saith unto you, do it!" He who gives himself to this practice will surely grant the "other fellow" the same right to worship God when he will, where he will and as he will. No truly religious man will attempt or even desire to hinder the fullest expression of his neighbor with respect to religious observance. More than that, he will contend vigorously, if need be, for the rights of that man to exercise his worship exactly as he desires.

Prejudice will never be overcome through mass movements. This wonderful victory can be gained only through the dedication, determination and desire of individuals. But if and when enough individuals will give themselves faithfully and unremittingly to the application of these suggestions, long enough, the cancerous malady called "Prejudice" can and will be rendered impotent.

Ministerial Oddities

(From page 6)

cross remaining upright was that on the altar. In front of it was a cat's paw, some burned communion wafers and two candles which had evidently been burning for hours. Altar cloths and processional banners were on the floor. Figures of Christ, offering plates, notice boards and every ornament and book bearing a cross were overturned.

* * *

A barefooted vicar conducted the Holy Communion at Hinckley Parish Church, Leicester. He is Canon Christopher Turner. He was doing penance because a thief removed packages from a Christmas tree on the church porch during a Christmas Eve service. He announced that he would perform his act daily until Ash Wednesday unless the gifts, food and sweets for children in Europe were returned.

* * *

When John Wesley visited the West of England during his preaching tours, he often stayed at a picturesque cottage at Trewint, Altarnun, Cornwall. This cottage, with the small garden where Wesley frequently walked, meditating and preparing his sermons, was sold recently for $200. It will be restored by the Methodists and preserved as a Wesley museum.

* * *

Wesley traveled more than 250,000 miles on his preaching tours, often riding sixty miles a day on horseback. He visited Ireland forty-two times and Scotland twenty-two times. Sometimes he would rise as early as 4 a. m. to preach at 5 a. m., and in some areas his audiences numbered 30,000.

He Might Have Been a Church Sexton

by H. L. Williams

IT was quite a shock when we received the letter from the attorney and learned that our church had received a bequest through the will of Anthony Gibson for $10,000. Who was Anthony Gibson?

The trustees knew. He was the fellow who owned the tobacco, candy and soft drink store down the street. One recalled that for a time he had been our church custodian.

He was a good custodian, too. But he had his limitations. That was why he lost that job and the forty dollars per month it paid.

But one Sunday the minister, my predecessor, wrote a note and asked the usher to give it to Tony. It asked that one of the windows be opened for ventilation. The window wasn't opened; the minister asked for an explanation. Then for the first time we learned that Tony could neither read nor write.

That was a little too much for the trustees. They felt that the church required a sexton with more culture and Tony was released. Sad at heart he started for his home. On the way he stopped at Bert Holmes' general store. Holmes drew the story from the heartbroken man.

Taking a box of cigars from the counter he handed it to Tony.

"Cheer-up," he said. "Take these cigars out and sell them. The fifty cigars should bring you $5.00 Maybe that will help pay for some groceries."

Tony sold the cigars and came back and bought two boxes. Then he came back for a half dozen. Bert let him have them at the wholesale price.

Tony's next venture was to set up a cigar and tobacco stand at the corner of Main and Oak Streets. Here from a four by four shelter he sold his products. Newspapers and candy were added. Everybody liked him and there was usually a crowd about the counter. Soft drinks and other items followed.

Nevt he rented a storeroom and a soda fountain graced the wall. Tony was definitely getting up in the world.

The owner needed the store and he was asked to move. Tony had been carefully saving his profits and now he had a wonderful idea. He wanted to buy a piece of land and put up his own store. The price of the land and building was estimated by an architect as $30,000. It looked like a big sum for the cigar seller. He gathered up courage and went to the bank where he had money on deposit to ask for a loan to help pay for the construction. The cashier smiled and turned him over to the president.

To the bank president Tony was Mr. Gibson.

"We are quite willing to let you have the money, Mr. Gibson," said the president. "But I am curious to know just why you want to make the loan. You have more than enough money on deposit to pay for the entire cost of the construction. You must know that?"

Tony was flabbergasted.

"I really did not know that," he replied. "I am not very good at figures and have never been sure just how much money I have in the bank, in fact I never learned to read."

"What a story," said the president. "That's one for the books. What a man! Man, what do you think you might become if you had had an education?"

"That is easy," said Tony, with a smile on his face. "I'd be a church sexton."

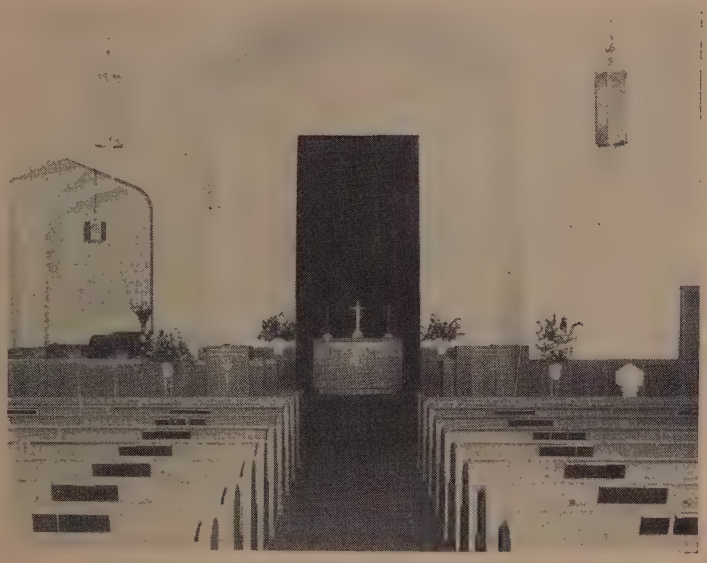
"THIS IS HOW WE DID IT"

200 Members - - A $100,000 Building

by Harold Kamenz *

CHURCH building programs are sometimes bogged down with disappointments, headaches, problems which hinder cooperation and retard membership growth, because members shirk their duties and complain that too great demands are being imposed upon them by their church. But here is a story of a small average church of 200 members which had its problems, but faced these problems realistically by "rolling up their sleeves" and by using its own resources and talents through the "fellowship of work," the sacrificial giving of time, talent, and gift, thereby being able to remodel, enlarge, and beautify an old Akron-type church into a truly modern Protestant House of Worship, with an educational unit, fellowship and assembly rooms, which now stands on its beautiful six-acre tract of ground in suburban Evansville, Indiana, serving a rapidly growing community. Zoar Church which was a dying rural church ten years ago, now has become a missionary church in a rapidly growing community. Through its building program Zoar Church has produced a fellowship of working church men and women and youth who because of the leadership saw this talent and skill and gift lying dormantly at rest, but now has been awakened and activated for the honor and glory of building God's house.

Zoar Evangelical and Reformed Church has been in this community for ninety years. Beautifully located just off U. S. Highway 460, Indiana 66, west of Evansville, Indiana, Zoar Church is in a growing community. Like all good Christian congregations its loyalty has ever been to its Lord. The members worship regularly, commune when the sacrament of holy communion is offered, and generously support the work of the denomination by sacrificially giving to local, denominational, and inter-denominational causes. Yet, in its own modest and humble way Zoar Church forgot its own needs and was losing ground, because it had failed to look to the future, visualizing the growing needs of the community, and



THE CONGREGATION NOW WORSHIPS IN THIS BEAUTIFUL SANCTUARY

expanding to meet these needs Zoar Church was being passed up. Many of the young people had already left to join the already oversized "big" downtown churches. New people coming into the community did not transfer their membership to the church in their respective community but retained their membership in the "big" downtown churches.

When I took up my duties as pastor of Zoar Church in November, 1947, I found a dilapidated, run-down, dull, unattractive, one-room church building which was being used both for Sunday school and church worship services. Long ago inspectors had condemned the building as being inadequate and unsafe for public use. You see the roof of this comparatively new church, built by a well-meaning barn-builder, thirty-eight years ago, had sagged after the first few years of its erection. Ten years ago two large steel trusses had been installed to strengthen the roof and protect the very lives of the members who looked distrustfully with one eye at those beams and attentively with the other at the minister, wondering if the gospel would work if the beams gave way. Definitely the roof was a threat to the lives of those who entered the building. In addition the roof leaked, the windows rattled, the furnace was always taking its "last breath," not knowing just when we would be without heat. Yet, on the positive side, here was a Sunday school bulging at the seams. Five large classes crowded into the church sanctuary, seated on long rounded pews eagerly studying and listening to their teachers' voices competing with the voices of the other teachers who also wanted to be heard. Sixty children including the nursery and the beginners met in the parsonage basement (furnace and laundry rooms), and one junior class was meeting outside in an old shed, weather permitting.

Like the weather, everyone talked about it, but no one did anything. "Let's do something." Ideas, suggestions, brain storms, and talk were plentiful. Many ideas had gotten no further along than the seed stage. Many attempts had been made to do "something," but nothing ever came of them. The war, the high cost of building, waiting for prices to come down, the anticipated depression, always stymied the more progressive people who saw the issues involved and actually wanted to do something more than just talk.

*Minister, Zoar Evangelical and Reformed Church, Evansville, Indiana.

Yet in spite of it all Zoar Church remained the same.

Information Concerning Craftsmen

I make a practice to visit personally in the home of my members regularly, and so on my first time around in the homes, I gathered the necessary information each alert pastor wants at his disposal, birth date, dates of marriage, confirmation, occupation, and family record. As I made my first round of visitations I discovered a variety of talent. About forty per cent of our members are farmers, who were also good craftsmen. We had farmers who could carpenter, lay brick, finish concrete, plaster, weld, blacksmith, etc. In addition, we had five young men who were full time carpenters, two electricians, two plumbers, five bricklayers, three cement finishers, one plasterer, etc. Things began to click, why could not these people build a church? Yes, it could be done. If???

At the church board meeting in December, 1947, the perennial question of the building program came up. For my benefit the whole case was reviewed. Then things began to happen. This building committee was thrown into high gear. Architects were called in to advise us. The pastor began to study books, booklets, pamphlets and sketches, from the Protestant Interdenominational Bureau of Architecture, of which Elbert M. Conover is the director. After many, many long weeks of meetings and discussions and consultations an architect was engaged by the committee. Several more weeks passed by into months until this busy architect "had something" for the committee.

At a congregational meeting in August, 1948, the congregation voted unanimously to adopt the architect's plan. The plans were to be completed in two steps, at a cost of $185,000, $60,000 alone was to be spent conditioning and preparing the old building. After the meeting we were both elated and disappointed. Upon more consultation, meetings, deliberations, we arrived at a plan which was more for us, in way of cost and early attainment. By combining the entire program into one program we would place our educational unit in the basement and remodel the sanctuary on the first floor. The next estimate was revised down to $100,000. This was still a large figure for a small church whose membership numbered 200. Acting in faith, the building committee gave the architect the "green light." By November, 1948, we had our final prints. The finance committee began to work. In less than two weeks we received pledges and gifts amounting to $40,000. Yet that was not enough, since it is recommended that no building program be begun with less than fifty per cent of the total on hand in cash. But we did have enough! If Fred, John, Henry, Arthur, Harold, Charlie, Gil, Walter, and Ed, who built their own homes, would build the new church. If we could do some of the work with these latent skills, which by now I could see doing the job of building the new church. Yes, we could do it, and we could do it ourselves. After conferring with the architect, I dicovered that our materials would cost us about $70,000 and the labor costs and contractors' fees would run near to $30,000. The architect agreed to our using volunteer labor, we set a minimum hourly rate for which credit would be given each man, and also in order to establish the architect's fee. Fred, our member and contractor, headed up the program, although he never built anything larger than small homes. A supervisor of volunteer labor was appointed with the aid of three assistants. The 112 men of the congregation, including the pastor was registered on a card listing our various skills. A timekeeper was appointed, a bookkeeper was appointed, all from the building committee.

Everybody Worked

Announcements were made in Sunday school and in the church services each Sunday prior to the work week, as to the skills needed for the operations coming up during the next week. Cards were distributed before the S. S. and worship services with the request that the men were to indicate as to who could come and when during the coming week. If we felt we did not have enough the supervisor's wife would go to work on the telephone calling men until we did have enough. In this way we kept the job rolling without any stoppages. Since half of our membership consists of farmers and the other half are workers in industry in Evansville we ran two shifts, one by day and the other by night. Day crews worked in two sections, from 8:00 a. m. until noon, section number two ran from 1:00 p. m. until 5:00 p. m. The night crew worked from 6:00 p. m. until 10:00 p. m., which was "lights out." All men, young and old, and the older boys were integrated into the program. Our slogan was "Everybody Works." The approach of the labor supervisor was "when can you come?" The response was wonderful. Men came, they brought their tools. Every day and night, weather permitting, we worked at it. Slowly this gigantic task began, and like a sleeping giant aroused this body of men moved steadily, surely, and doggedly at the task. Blisters, aches, groans, complaints, distasteful jobs, excuses, all were the order of the day. Special work days like Decoration Day, Fourth of July, and Labor Days were called picnics, wives and children came along. On Decoration Day, we had thirty men, Fourth of July saw thirty-five men, and Labor Day, thirty-seven men were on hand for the all-day "picnic." The ladies furnished the picnic basket dinners, made homemade ice-cream, and the lemonade jar was kept busy. Refreshments were served on the hot summer evenings. Much of the old material was salvaged, cleaned, and re-used in the new building.

"Since the men are working, why don't we do something?" said one of the ladies. "Because we can't buy the pews, let us work for them." Using the Biblical Talent Plan, 108 ladies received new one-dollar bills on Decoration Day Sunday, in 1949. Eleven months later, and one month before the date of delivery, those 108 dollars were worked until the ladies had earned enough money to pay the $4,300 needed for the pews. One lady worked her talent until she reached the high sum of $239.94; second high lady was $159.59, third high lady was $150. Ten ladies worked their talents to more than $100. Baking, sewing, gardening, poultry raising, and sales campaigns were some of the diversified ways in which our ladies worked their talents making the purchase of the new pews possible.

The Youth Fellowship and the Boy Scouts were integrated into the "works program" also. They conducted paper drives, gleaned corn on the Ohio River bottom land, conducted two bake sales, scrap metal drives, fed cattle, had five calves born unto them, presented a three-act play, sponsored a religious film program. The new lanterns in our new church were installed several weeks ago, and bill for the new lights now contains a big "Paid" on it, thanks to the Youth Fellowship and the Boy Scouts "Works" projects.

Through the program of Living Memorials, which was established several months ago, the money ordinarily spent on funeral bouquets was placed into a Living Memorial Fund. This Living Memorial Fund purchased many of the new furnishings in the new sanctuary. Other Living Memorials are being placed in memory of the "saints" who lie buried in the adjoining cemetery on the church grounds.

The total volunteer labor exceeded 10,000 hours. One man alone worked 535 hours, another has more than 300 hours of volunteer labor to his credit, several are well over the 200-hour mark, in fact every man, woman and youth of

the church has some volunteer labor to his credit.

Today, our church is very beautiful and modern, meeting all the requirements of a modern house of Protestant worship: altar centered, with a pulpit and lectern, seating capacity of 300, which can be expanded to 350 if necessary with an acoustical tile ceiling, and over-all rug which gives us perfect acoustics. Also, on the main floor, is a large room for organization meetings. Heat is provided by a modern oil burning furnace. There is a stage with auditorium to seat 300, modern rest rooms, nursery and kitchen.

The total cost in actual money now stands at the original estimate of $70,000 for material and installation of those intricate operations which we could not do ourselves. Thus, we have the equivalent of a $100,000 building. But we have more than saved $30,000. Our congregation has been awakened to the fact that there is beauty and joy in the fellowship of work. Every congregation has blessings, talents, gifts, which daily, week after week, year after year, lie dormant. A vast reservoir of untapped resources which have never been tapped. Potentially here is power, but in the majority of cases we sit by and "hope" that something can be done, when we could be doing the job ourselves.

Zoar Church's membership has now come to know each other in a way never known before. New members are integrated more quickly into the fellowship of believers, by spending their talents, rather than by "hiding them under a bushel." Our talents which are God-given are being spent in his service.

But Zoar Church which dedicated its new building with two dedication services on Pentecost Sunday, May 28, 1950, with more than 1300 people in attendance, is not finished yet. Our beautiful six-acre tract of ground, which contains our cemetery, the modern parsonage, and church yard will also undergo "the works" program. Under the supervision of Mr. Gilbert, a Purdue landscape architect, brought to us by our county agent, the church grounds, cemetery, parsonage yard, and entire landscape will be beautified. Old landmarks, the landscape, old buildings, with "which something ought to be done," are now being removed, and in their place there is a new modern parking lot, a picnic grove, a shelter house, and all-around drive, shrubbery, trees, and flowers. All will be the direct product and result of the "Works Program."

I have received many inquiries from pastors and congregations as to how

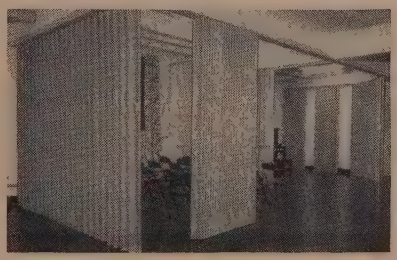
LARGE Congregation or Small

this Church is ALWAYS Right Size!

Just see how this church can change its size to fit its congregation! On crowded Sundays the "Modernfold" accordion-type doors are folded against the pillars to make the alcoves part of the auditorium. On other occasions these sections are walled off, and pastor speaks to a compact congregation. In addition, savings are made on heat and light.

Solve Problems Elsewhere in Church

These movable walls have been used for years to divide Sunday School departments into separate classrooms . . . to govern the size of social rooms and dining rooms. In addition, small "Modernfold" doors replace swinging doors to save floor and wall space in pastors' studies, wardrobes, ushers' rooms and church offices.



Here's an ideal Sunday School department. "Modernfold" doors can be closed quickly to make private rooms for separate classes. And just as quickly, the doors can be opened to restore the large room when the entire department meets together.

In Keeping with Church Atmosphere

"Modernfold" doors, with their beautiful vinyl coverings, fit in perfectly with the quiet, reverent church atmosphere. And there are no maintenance worries! Flame-resistant coverings will not fade, chip or peel. Cleaning requires only soap and water. The sturdy steel frame under the durable coverings gives your "Modernfold" doors outstanding strength and rigidity. For full details, look up our installing distributor under "doors" in your classified telephone book . . . or mail coupon.

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we did it? We not only did it, we are doing it, and we are going to do more. Constant prayer, the willingness to begin where we are, taking what God has given us, in the way of talent, skill, and know-how, and spending and using these God-given gifts. It is my prediction that the American church will receive a great impetus and stimulus as well as a general face-lifting through a national church works program. These "works programs" could be extended to sister congregations, across denominational lines, across racial barriers, over into a world-wide fellowship of "works." The church has not even begun to use its man-power, but when it does, a power will be unleashed which will rise and conquer the high-costs of rebuilding and repairing dilapidated, unsightly, run-down houses of God, which should be most beautiful spots in every community. By working for the Lord, serving him with gladness, we are given an opportunity to bring our gifts and show our love for the Lord Jesus Christ, in and through the medium of work. Jesus was the worker, the early apostles were tradesmen who worked with their hands. There is sacramental value in work when we meet him in work, sharing our talents, gifts, and skills in love, as he loved us.

Our "works" program here at Zoar Church has been a real joy, thrilling all who have participated in it. More, work is contagious. A working man wants to work, and so our attendance in church and Sunday school is increasing. Many of our more inactive members have been reactivated. Those who before sat back, because they could not sing, or speak, or lead a discussion, or pay, have spoken out loudly and majestically with their skills and talents, and are "singing songs of praises" with their hands. Our faith has taken on a new meaning. We love it, and my prediction is that this is only the beginning. Why do I say that? Because the other day, one of my confirmands, a thirteen-year-old boy, and a leader in our church of tomorrow, asked, "Pastor, what are we going to do next, when this job is done?"

DISCIPLES TO HOLD AREA ASSEMBLIES

Indianapolis, Indiana — Disciples of Christ this year will hold area assemblies in major American cities instead of a general convention, it was announced here by Dr. Gaines M. Cook, executive secretary of the International Convention of the denomination.

He said that in October and November, from twelve to fifteen three-day meetings will be held, with an expected attendance of 15,000.—RNS

A Candle Lighting Service for Young People

*Prepared by Marion C. Ebersole**

EACH participant is given an individual candle, unlighted, as he enters. A worship center is set with one very large lighted candle and seven smaller ones, unlighted, in the colors of the rainbow. These are quickly and unobtrusively lighted when the leader reads—"Let there be light!" etc. Open the service with singing the

HYMN:

Walk in the light, so shalt thou know
That fellowship of love His Spirit only can bestow,
Who reigns in light above.
Walk in the light, and thou shalt find
Thy heart made truly His who dwells in cloudless light enshrined—
In whom no darkness is. Amen.

(Tune: Nox Praecessit, C. M.)

LEADER: (From The Sacrament of Light by John Oxenham†.)

In that far-off dim dawn, when chaos reigned, and earth was still a formless void in darkness dight, the Spirit, brooding o'er the deep, awoke Creation from its sleep with that High Call—"Let there be light!" And instantly from the womb of night sprang forth the mystic seven-fold beam, ablaze with splendors bright. God, in His wisdom all supreme, as His first act, made—Light.

So unto Him give praise! Praise without ceasing! Praise! That in His infiinite wisdom, when making man for His delight, before He dowered him with sight, He filled the world with radiance bright, lest, dulled with fear and void of hope, with stumbling footsteps he should grope through an eternal night.

To God eternal praise! Praise without ceasing! Praise! That in His infinite wisdom He blest the world with light. Subserve it to His high employ, and see thou use it right!†

HYMN:

Light of the world, we hail Thee, flushing the eastern skies:
Never shall darkness veil Thee again from human eyes.
Too long, alas, withhoden, now spread from shore to shore;
Thy light so glad and golden, shall set on earth no more.
Light of the world, Thy beauty steals into every heart,
And glorifies with duty life's poorest, humblest part.
Thou robest in Thy splendor the simple ways of men,
And helpest them to render light back to Thee again. Amen.

(Tune: Salve Domine, 7, 6, 7, 6, D.)

LEADER: O Thou, who coverest Thyself with light as with a garment, shine Thou in us, putting to flight all the dark forces of greed and selfishness. Shine Thou also through us to any who live in the shadow. And so fill us with Thy radiant spirit that we may be a lamp unto our neighbor's feet, and a light unto his path. And when each day is done, may every face we have met be the brighter for our meeting, and every heart braver with new joy and cheer. Amen. (Source unknown.)

HYMN:

Father of lights, in Whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift:
Glad for the cause that binds our lives together,
Through Thee united, worshiping as one:
Glad for the crowning gift that Thou hast given,
Sending to light the world Thine only Son,
Light of the world, through Whom we know the Father!
Pour out upon us Thine abiding love,
That we may know its depth and height and splendor,
That heaven may come to earth from heaven above,
Thou art the Christ! To Thee we owe allegiance.
May our devotion sweep from sea to sea,
Even as we, the gift from Thee receiving,
Joyfully minister that gift for Thee. Amen.

(Turn to page 22)

*Mrs. Charles David Ebersole, East Troy, Wisconsin.

†In "The Te Deum and the Sacraments."

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A Candle Lighting Service

(From page 20)

(Tune: Ancient of Days, 11, 10, 11, 10.)

MEDITATION: (See *Church Management* for February, 1942, page 33.)
Candles that never have been lighted.
Candles that have been snuffed out.
Candles that have burned out.
Candles that are merely ornamental.
Candles that shine brightly.

Now the participants come, in orderly fashion or as the spirit moves them, to the worship center, where they pause to light their candles and to offer prayers. If pledge cards have been given out, they should have been filled out and may be left on the table, or altar, with perhaps a monetary offering also. In one summer conference campers had been encouraged to bring unsigned written prayers, which later were compiled, mimeographed, and a copy mailed to each camper. As each lights his candle, he goes to the side of the room, and thus the lighted friendship circle is formed. When the circle is complete, leader reads:

LEADER:
God's candles in the world are we.
O may we clearer, brighter glow
That those in darkness now may see
The Christlike way to go!
(Source unknown.)

HYMN: "Follow the Gleam" — or "Taps"—or both.

BENEDICTION:
Now may the light that shone in Jesus Christ, our Lord,
Shine in our hearts and minds by the Indwelling Word.
And may the radiance which faith and hope restore
Be and abide with us, both now and forever more.
And may the Holy Spirit now to all impart
The incandescence of a love-illuminated heart. Amen. (Source unknown.)

(Or this: And now may the Spirit of Him who is light guide us as we go forth upon our quest, cleanse us from all unworthy thoughts and moods and impulses, and kindle within us that divine fire which alone can create light out of darkness. Amen.) (Source unknown.)

Circumstances determine when and how the candles are to be extinguished.

In His Footsteps

(From page 12)

hour? Watch and pray. The spirit indeed is willing, but the flesh is weak."

(Returning to the rock the third time, the Leader will pray:)

"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but Thine be done."

(Returning the last time to the group, the Leader will say:)

"The hour is come and the Son of Man is betrayed into the hands of sinners. Arise, let us be going." Above scriptures from Matthew 26:38-46.

Part IV

(The Leader will stay in the background as the others are led to the Commission.)

(Coming into the place of Commission, the group will gather in a circle around the center of worship described in the Director's Appendix. When all have come into the close circle, the Leader will enter.)

"And Jesus said to Simon Peter, 'Simon, son of John, do you love me more than the others do?' 'Why, Lord,' he said, 'you know I love you.' 'Then feed my lambs,' said Jesus. Again he asked him, for the second time, 'Simon, son of John, do you love me?' 'Why, Lord,' he said, 'you know I love you.' 'Then be a shepherd to my sheep,' said Jesus. For the third time he asked him, 'Simon, son of John, do you love me?' Now Peter was vexed at being asked a third time, 'Do you love me?' 'Lord,' he said, 'You know everything, you can see that I love you!' Jesus said, 'Then feed my sheep'."—John 11:15-18‡

"Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And all the time I will be with you, to the very end of the world."—Matthew 28:18-20‡

"Thus, it is written that the Christ has to suffer and rise from the dead on the third day, and that repentance and the remission of sins must be preached in his name to all nations, beginning from Jerusalem."—Luke 24:46-49‡

(Then shall be given the call for service by the Leader. Those giving full-time service should step out three paces into the circle. Those giving part-time service should step two paces into the circle. And finally, those who are willing to make whatever vocation they choose, a Christian one, will step into the circle one pace. The Leader will ask them to kneel for the consecration prayer. Then will be sung Mallott's *The Lord's Prayer* which will be more effective if begun a distance away and to advance towards the circle giving special marking and emphasis to the passage, "For Thine is the Kingdom and the Power and the Glory, Forever." The Leader will call for all to stand for the Benediction and as the group breaks, they should sing *Lead On O King Eternal* in a triumphant manner.

Appendix for the Director

THE COMMUNION TABLE should preferably be one long table, allowing about fifteen inches for each person expected to participate. It will add to the appearance if white table covering falls over the edges almost to the floor.

THE CANDLES should be provided to give only adequate light. An especially bright light might be placed in the center position where the Leader will stand. Candles may be placed in low bowls which are filled with sand, or the group might also enjoy making their own "lamps" from potter's clay or even molding clay. Care should be taken that they resemble an old age as much as possible; and also that the candles left burning will not cause concern. Sand is ideal in the container.

THE WINE CUPS could be silver chalices. However, low soup cups or bowls make ideal containers. It is fine if they also are of dark pottery. They should be provided at the rate of one to every eight or so persons and dispersed along the table at regular intervals.

THE PATENS may be pie plates or saucers to match the wine cups. The dark pottery patens show up nicely on the white tables. There should be the same number of patens as wine cups. The patens should be placed in front of the Leader so that when he breaks the bread and distributes it to the others, a paten of bread will come to rest near each wine cup. A directed personnel, scattered along the table will facilitate this plan.

THE BREAD should be oriental in type. Rather crusty and low-long loaves. These are to be placed in the center position to be broken by the Leader.

THE ROCK will not be seen very clearly and may be just a blanket thrown over a stool or box. A piece of burlap may be painted to resemble a rock.

THE REPLICA OF THE WORLD should stand three or four feet high. It can easily be made of a few feet of very light chicken wire bent in a circle and closed in to form a half-sphere. This in turn covered with newspapers spread with flour and water paste with a final layer of plain newsprint paper. It need not be painted, and the irregularities will not be noticed much in the night. The cross, preferably a rugged one, may be four feet tall and placed about eighteen inches from the sphere. The spot of light made by a flashlight is quite sufficient to throw the shadow of the cross upon the world. A few branches of pine or other greens around the bottom of the half-sphere will finish off this center of worship.

Neatness in each setting will pay off abundantly. Unused furniture piled in orderly fashion will aid the worship experience. The Director should appoint someone to lead in the singing and that person should be well acquainted with the pattern the Leader

will follow. The settings should not be set so early that the conferees are familiar with them before the time of the service. And especially so with the Upper Room and Commission scenes. We hae found that participants will come back to the center of the Commission Worship scene and be found kneeling in prayer far into the night.

The Director should acquaint his committee and the faculty leaders with the details of the service. They will then know how to assemble and be prepared to help in the singing. They will then lead off from the assembly to the Upper Room and follow the Leader to Gethsemane. They will lead from Gethsemane and into the circle of the Commission.

Appendix for the Leader

Part I: From Bethany to Jerusalem
- Matthew 24 and 25, 13:1-52 and 5:1-16
- Mark 13
- John 12:23-50

Part II: The Upper Room
- John 13 and 14
- Luke 22:14-38

Part III: Gethsemane
- Matthew 26:31-46
- Mark 14:32-42

Part IV: The Commission
- Matthew 28:16-20
- Mark 16:12-18
- Luke 24:13-53
- John 20:19, 21:19

If the Leader chooses to make remarks they might follow such headings as:

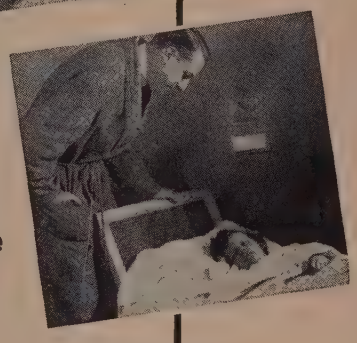
Part I: From Bethany to Jerusalem
- What are the signs of the times?
- Where are true values of life to be found?
- The judgment at his appearing
- Good things come of good things
- Watch and pray
- The passover

Part II: The Upper Room
- Humility
- The betrayal foretold
- Peter's weakness foretold
- Assurance
- The promise of the Spirit
- The bequest of peace

Part III: Gethsemane
- The offense of the revealed self
- The denial
- The weakness of the flesh

Part IV: The Commission
- The great need of the world
- Full-time service
- Part-time service
- Christian vocations

The Leader will find full compensation in taking some time for meditation and prayer before the serice. We have found that the quotation of the poignant scripture in simplicity and quiet assurance has been quite sufficient. It is helpful for the Leader to wear light clothes so that in the darkness he stands out. He should not attempt to lead the singing.



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THE WAY TO QUIETNESS AND SIMPLICITY

Our Complex Life

by Charles Wagner

This Lenten feature comes from a generation now past. Pastor Wagner, distinguished French pastor, was read with appreciation more than a generation ago. In this open chapter of his book, "The Simple Life," he tells us the way from confusion to simplicity.

AT the home of the Blanchards, everything is topsy-turvy, and with reason. Think of it! Mlle. Yvonne is to be married Tuesday, and today is Friday!

Callers loaded with gifts, and tradesmen bending under packages, come and go in endless procession. The servants are at the end of their endurance. As for the family and the betrothed, they no longer have a life or a fixed abode. Their mornings are spent with dressmakers, milliners, upholsterers, jewelers, decorators, and caterers. After that, comes a rush through offices, where one waits in line, gazing vaguely at busy clerks engulfed in papers. A fortunate thing, if there be time when this is over, to run home and dress for the series of ceremonial dinners—betrothal dinners, dinners of presentation, the settlement dinner, receptions, balls. About midnight, home again, harassed and weary, to find the latest accumulation of parcels, and a deluge of letters — congratulations, felicitations, acceptances and regrets from bridesmaids and ushers, excuses of tardy tradesmen. And the *contretemps* of the last minute— a sudden death that disarranges the bridal party; a wretched cold that prevents a favorite cantatrice from singing, and so forth, and so forth. Those poor Blanchards! They will never be ready, and they thought they had foreseen everything!

Such has been their existence for a month. No longer possible to breathe, to rest a half-hour, to tranquillize one's thoughts. No, this is not living!

Mercifully, there is Grandmother's room. Grandmother is verging on eighty. Through many toils and much suffering, she has come to meet things with the calm assurance which life brings to men and women of high thinking and large hearts. She sits there in her armchair, enjoying the silence of long meditative hours. So the flood of affairs surging through the house ebbs at her door. At the threshold of this retreat, voices are hushed and footfalls softened; and when the young *fiances* want to hide away for a moment, they flee to Grandmother.

"Poor children!" is her greeting. "You are worn out! Rest a little and belong to each other. All these things count for nothing. Don't let them absorb you, it isn't worth-while."

They know it well, these two young people. How many times in the last weeks has their love had to make way for all sorts of conventions and futilities! Fate, at this decisive moment of their lives, seems bent upon drawing their minds away from the one thing essential, to harry them with a host of trivialities; and heartily do they approve the opinion of Grandmamma when she says, between a smile and a caress:

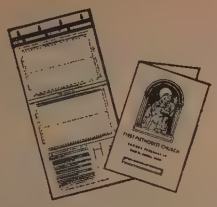
"Decidedly, my dears, the world is growing too complex; and it does not make people happier—quite the contrary!"

I also am of Grandmamma's opinion. From the cradle to the grave, in his needs as in his pleasures, in his conception of the world and of himself, the man of modern times struggles through a maze of endless complications. Nothing is simple any longer—neither thought nor action; not pleasure, not even dying. With our own hands we have added to existence a train of hardships, and lopped off many a gratification. I believe that thousands of our fellow-men, suffering the consequences of a too artificial life, will be grateful if we try to give expression to their discontent, and to justify the regret for naturalness which vaguely oppresses them.

Let us first speak of a series of facts that put into relief the truth we wish to show.

The complexity of our life appears in the number of our material needs. It is a fact universally conceded, that our needs have grown with our resources. This is not an evil in itself; for the birth of certain needs is often a mark of progress. To feel the necessity of bathing, of wearing fresh linen, inhabiting wholesome houses, eating heathful food, and cultivating our minds, is a sign of superiority. But if certain needs exist by right, and are desirable, there are others whose effects are fatal, which, like parasites, live at our expense: numerous and imperious, they engross us completely.

Could our fathers have foreseen that we should some day have at our disposal the means and forces we now use in sustaining and defending our material life, they would have predicted for us an increase of independence, and therefore of happiness, and a decrease in competition for worldly goods: they might even have thought that through the simplification of life thus made possible, a higher degree of morality would be attained. None of these things has come to pass. Neither happiness, nor brotherly love, nor power for good has been increased. In the first place, do you think your fellow-citizens, taken as a whole, are more contented than their forefathers, and less anxious about the future? I do not ask if they should find reason to be so, but if they really are so. To see them live, it seems to me that a majority of them are discontented with their lot, and, above all, absorbed in material needs and beset with cares for the morrow. Never has the question of food and shelter been sharper or more absorbing than since we are better nourished, better clothed, and better housed than ever. He errs greatly who thinks that the query, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" presents itself to the poor alone, exposed as they are to the anguish of morrows without bread or a roof. With them the question is natural, and yet it is with them that it presents itself most simply. You must go among those who are beginning to enjoy a little ease, to learn how greatly satisfaction in what one has, may be disturbed by regret for what one lacks. And if you would see anxious care for future material good, material good in all its luxurious development, observe people of small fortune, and above all, the rich. It is not the woman with one dress who asks most insistently how she shall be clothed, nor is it those reduced to the strictly necessary who make most question of what they shall eat tomorrow. As an inevitable con-



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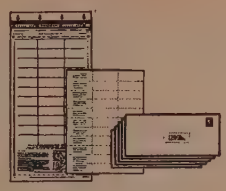

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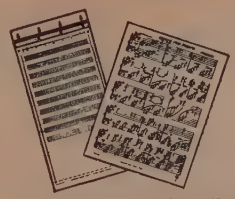

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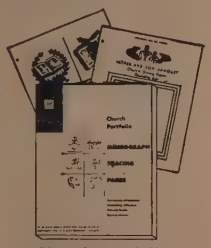

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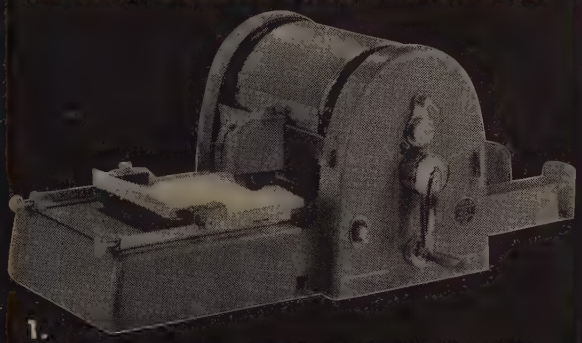

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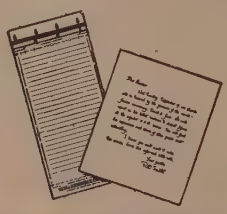

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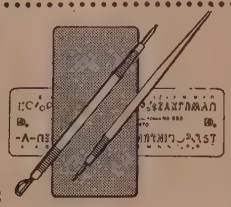

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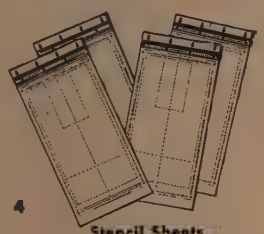

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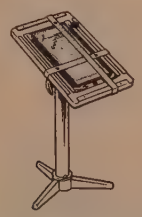

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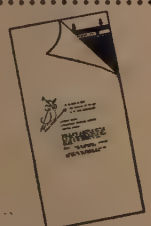

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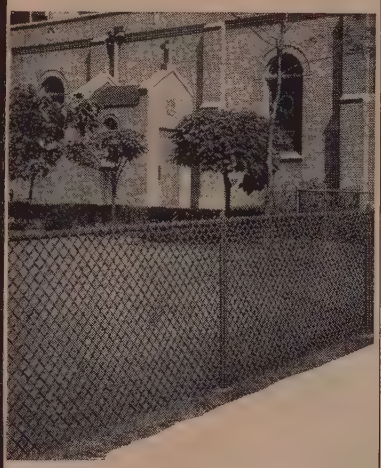

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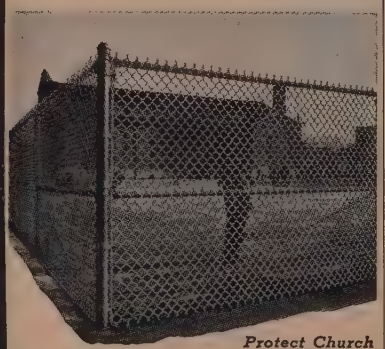

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sequence of the law that needs are increased by their satisfaction, the more goods a man has, the more he wants. The more assured he is of the morrow, according to the common acceptation, the more exclusively does he concern himself with how he shall live, and provide for his children and his children's children. Impossible to conceive of the fears of a man established in life—their number, their reach, and their shades of refinement.

From all this, there has arisen throughout the different social orders, modified by conditions and varying in intensity, a common agitation—a very complex mental state, best compared to the petulance of a spoiled child, at once satisfied and discontented.

If we have not become happier, neither have we grown more peaceful and fraternal. The more desires and needs a man has, the more occasion he finds for conflict with his fellow-men; and these conflicts are more bitter in proportion as their causes are less just. It is the law of nature to fight for bread, for the necessities. This law may seem brutal, but there is an excuse in its very harshness, and it is generally limited to elemental cruelties. Quite different is the battle for the superfluous—for ambition, privilege, inclination, luxury. Never has hunger driven man to such baseness as have envy, avarice, and thirst for pleasure. Egotism grows more maleficent as it becomes more refined. We of these times have seen an increase of hostile feeling among brothers, and our hearts are less at peace than ever.*

After this, is there any need to ask if we have become better? Do not the very sinews of virtue lie in man's capacity to care for something outside himself? And what place remains for one's neighbor in a life given over to material cares, to artificial needs, to the satisfaction of ambitions, grudges, and whims? The man who gives himself up entirely to the service of his appetites, makes them grow and multiply so well that they become stronger than he; and once their servant, he loses his moral sense, loses his energy, and becomes incapable of discerning and practicing the good. He has surrendered himself to the inner anarchy of desire, which in the end gives birth to outer anarchy. In the moral life we govern ourselves. In the immoral life we are governed by our needs and passions; thus, little by little, the bases of the moral life shift, and the law of judgment deviates.

For the man enslaved to numerous and exacting needs, possession is the supreme good and the source of all other good things. It is true that in the fierce struggle for possession, we come to hate those who possess, and to deny the right of property when this right is in the hands of others and not in our own. But the bitterness of attack against others' possessions is only a new proof of the extraordinary importance we attach to possession itsef. In the end, people and things come to be estimated at their selling price, or according to the profit to be drawn from them. What brings nothing is worth nothing: he who has nothing, is nothing. Honest poverty risks passing for shame, and lucre, however filthy, is not greatly put to it to be accounted for merit.

Someone objects: "Then you make wholesale condemnation of progress, and would lead us back to the good old times—to asceticism perhaps."

Not at all. The desire to resuscitate the past is the most unfruitful and dangerous of utopian dreams, and the art of good living does not consist in retiring from life. But we are trying to throw light upon one of the errors that drag most heavily upon human progress, in order to find a remedy for it— namely, the belief that man becomes happier and better by the increase of outward well-being. Nothing is falser than this pretended social axiom; on the contrary, that material prosperity without an offset, diminishes the capacity for happiness and debases character, is a fact which a thousand examples are at hand to prove. The worth of a civilization is the worth of the man at its center. When this man lacks moral rectitude, progress only makes bad worse, and further embroils social problems.

This principle may be verified in other domains than that of material well-being. We shall speak only of education and liberty. We remember when prophets in good repute announced that to transform this wicked world into an abode fit for the gods, all that was needed was the overthrow of tyranny, ignorance, and want—those three dread powers so long in league. Today, other preachers proclaim the same gospel. We have seen that the unquestionable diminution of want has made man neither better nor happier. Has this desirable result been more nearly attained through the great care bestowed upon instruction? It does not yet appear so, and this failure is the despair of our national educators.

Then shall we stop the people's ears, suppress public instruction, close the schools? By no means. But education, like the mass of our age's inventions, is after all only a tool; everything depends upon the workman who uses it.

*The author refers to the unparalleled bitterness of the conflict in France between Dreyfusards and anti-Dreyfusards.

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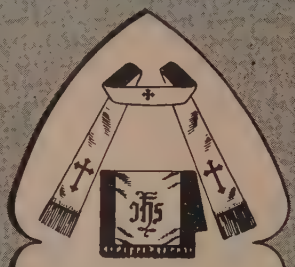

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. . . So it is with liberty. It is fatal or life-giving according to the use made of it. Is it liberty still, when it is the prerogative of criminals or heedless blunderers? Liberty is an atmosphere of the higher life; and it is only by a slow and patient inward transformation that one becomes capable of breathing it.

All life must have its law, the life of man so much the more than that of inferior beings, in that it is more precious and of nicer adjustment. This law for man is in the first place an external law, but it may become an internal law. When man has once recognized the inner law, and bowed before it, through this reverence and voluntary submission he is ripe for liberty: so long as there is no vigorous and sovereign inner law, he is incapable of breathing its air; for he will be drunken with it, maddened, morally slain. These things are terribly simple, and the series of demonstrations old and new that proves them, increases daily under our eyes. And yet we are as far as ever from understanding even the elements of this most important law. In our democracy, how many are there, great and small, who know, from having personally verified it, lived it and obeyed it, this truth without which a people are incapable of governing itself? Liberty? —it is respect; liberty?—it is obedience to the inner law; and this law is neither the good pleasure of the mighty, nor the caprice of the crowd, but the high and impersonal rule before which those who govern are the first to bow the head. Shall liberty, then, be proscribed? No; but men must be made capable and worthy of it, otherwise public life becomes impossible, and the nation, undisciplined and unrestrained, goes on through license into the inextricable tangles of demagoguery.

When one passes in review the individual causes that disturb and complicate our social life, by whatever names they are designated, and their list woulld be long, they all lead back to one general cause, which is this: the confusion of the secondary with the essential. Material comfort, education, liberty, the whole of civilization—these things constitute the frame of the picture; but the frame no more makes the picture than the frock the monk or the uniform the soldier. Here the picture is man, and man with his most intimate possessions—namely, his conscience, his character and his will. And while we have been elaborating and garnishing the frame, we have forgotten, neglected, disfigured the picture. Thus are we loaded with external good, and miserable in spiritual life; we have in abundance that which, if must be, we can go without, and are infinitely poor in the one thing needful. And when the depth of our being is stirred, with its need of loving, aspiring, fulfilling its destiny, it feels the anguish of one buried alive—is smothered under the mass of secondary things that weigh it down and deprive it of light and air.

We must search out, set free, restore to honor the true life, assign things to their proper places, and remember that the center of human progress is moral growth. What is a good lamp? It is not the most elaborate, the finest wrought, that of the most precious metal. A good lamp is a lamp that gives good light. And so also we are men and citizens, not by reason of the number of our goods and the pleasures we procure for ourselves, not through our intellectual and artistic culture, nor because of the honors and independence we enjoy; but by virtue of the strength of our moral fibre. And this is not a truth of today but a truth of all times.

A LOOKING AHEAD ARTICLE

Your Church Fair

*by Paul Simpson McElroy**

FOR two years the Maple Street Congregational Church in Danvers, Massachusetts, has conducted a church fair which has been gratifying to the sponsors not only in financial returns but in the good will and cooperation that was stimulated within its fellowship.

Out of this experience there are some observations which may be of value to others planning a church fair.

In the first place, the committee feels that the net profit is determined not so much by the size of the church as by the size of the community; that is, upon the potential market. A church fair is not intended in its original sense to be held inside a church and patronized only by the members of that particular parish. A fair should be held in some open, public place where it will attract everybody. All too often church fairs consist of a small candy table, and an apron table or a food table where Mrs. A. buys the cake made by Mrs. B. and where Mrs. B. buys the cake made by Mrs. A. They both donate and they both buy, which is the equivalent of a double contribution. A fair is intended to reach outsiders primarily.

It is well to remember that a large public fair involves practically no more work than a small church fair; it simply involves more people, but no more work for each person, and the proceeds are infinitely greater.

At the outset some of the essentials for a successful fair should be stated and, as we found them, they are these:

(a) *A worthy and appealing cause.* Simply to say that it is for the benefit of the church is not enough. In fact, that is not sufficiently valid a purpose for holding a fair. To conduct a fair solely to make money is low motive; any sponsors, particularly a church, should offer service to the community. People feel that a church that has to depend upon the general public for its running expenses is very weak and to be pitied and pity will never arouse public enthusiasm—and a fair needs enthusiasm.

An appeal for funds for a special project always helps. It so happens that the Maple Street Church was totally destroyed by fire five years ago and their fair was run to help pay for the new building. Other churches have featured remodeling projects, a new organ, new kitchen, etc., people are more eager to support a special project. It captures the imagination of the public better than paying regular bills.

CHURCH FAIR GETS ATTENTION IN DANVERS

(b) *Select a good chairman.* A good chairman will help to get the most out of a project. As a good executive, a leader, a person with imagination, and a man who sees that things get done, the chairman is a key person. Maple Street Church was exceedingly fortunate in having just such a man as its chairman. Alton F. Scott is the kind of person who sees the job in its entirety, and for whom the impossible things simply require a little time to get done. Without such a chairman the Maple Street Church fair would have been very ordinary; he made it extraordinary.

(c) It is true that in church fairs as in other things *you have to spend money to make money.* Maple Street Church took in much more than they made. What the ideal ratio for church fairs should be between gross receipts and net profit, I do not know, but I do know that by spending more one also makes more.

(d) *Have novel attractions.* Our chairman conceived the idea of holding a horse show in conjunction with our fair. This was free to the public and proved to be a crowd-attracting event. In response to an invitation by the chairman and for the benefit of the church some of the best horses in this area were exhibited, including several national champions. An announcer explained the various qualities of each horse. This was an outstanding and a much appreciated feature. The second year a pet show, for variation, was held and nearly 200 youngsters exhibited their dogs. This, of course, drew parents as well as children to the fair.

Another distinctive feature of these fairs was an automobile show. The automobile dealers conceded that this was the finest automobile display held in New England in many a year. Our chairman again was determined that if it were to be held it would have to be done well. The dealers paid a nominal sum for the privilege of exhibiting their cars. The fair grounds were surrounded or flanked with some sixty new cars. Several cars were sold and this exhibit brought many people to the fair grounds that would not have come otherwise.

One more unique attraction was a Merry-Go-Round and a Ferris Wheel, both of which did a tremendous business. This helped to attract children and their parents.

The second year a few innovations were introduced. Instead of holding

(Turn to page 30)

*Minister, Maple Street Congregational Church, Danvers, Massachusetts.

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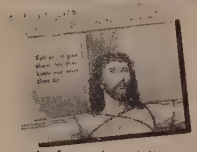

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Creative Children's Sermons

*by Francis C. Wilson**

THE busy pastor often finds himself hard put to lay his hands upon a steady supply of material for his children's sermons. Good stories are not always easy to find, and the necessary time for preparing new object lessons or adapting adult stories to the level of children is not always available. A little imagination and ingenuity help a great deal in making the sermons both creative and effective.

The plan used by the writer has proven itself a flexible vehicle for attention-sustaining messages, at the same time popular with children and adults alike. The children are encouraged to bring objects of all types and descriptions to the church school session preceding the morning service and by popular vote of the children themselves one is selected as the basis of the children's sermon for that morning. It is something of a game, with the children trying to outwit the pastor by bringing objects too difficult to use as sermon material. To date, however, the writer has not yet been stumped, although on many Sundays he is put on his imaginative mettle to create a worthwhile lesson from some of the objects which the children bring. These run the gamut from dolls and toy snakes to dog tags and peashooters, from handcuffs and Roy Rogers deputy badges to foreign coins and shoe laces. One never knows what will turn up next. That adds interest for all concerned.

Between church school and the morning service, the writer gives his imagination a twirl and comes up with either an object lesson based on the material in hand or a story which is adapted to fit the object chosen. It is not as difficult as it sounds and provides a fresh message for the children without "preaching down" to them. I am afraid there are times when even the adults get the "point" of these brief talks to the children much better than that of the carefully prepared sermon of the morning.

The children feel themselves real participants in the plan because they furnish the objects used and make the selections. They enjoy being "in" on the children's sermons before their parents and the other adults. The plan gives them a sense of importance in the service, a reaction not easily obtainable when a more formal and fixed story-type children's sermon is used.

A few examples will indicate the flexibility the method offers in making use of the objects. One Sunday, a peashooter was voted by the children. I contrasted such a simple contrivance with the mighty armaments of modern war and then pointed out how God accomplishes his wondrous works without big guns or cannon or even peashooters. On another occasion, a Roy Rogers deputy badge was the basis for a little talk on St. Paul, God's "deputy." A flower was used at another time to show that "beauty is as beauty does."

Good stories, many of them familiar, are often used. A little mirror one Sunday became the springboard for telling "The Great Stone Face." A Christmas card, the symbol of friendliness, was the backdrop for "Why the Chimes Rang" and how the friendliness of a little boy to an unknown woman is the kind of helpfulness all children can look for. An Easter egg became a reminder of a "Boy Who Discovered Easter."

The plan is a very simple one that can be utilized by any minister to share with his children in the creation of the children's sermon.

*Minister, Epworth Methodist Church, Worcester 2, Massachusetts.

Your Church Fair

(From page 28)

the fair in the park, where it would be regarded as a repetition of the previous year, negotiations were successfully carried out to rope off the large square on the Main Street in the center of town. This gave a fresh approach and aroused public interest in the fair. These novel attractions will vary in each community, but some novel feature or attraction is highly recommended.

(e) *Ample merchandise.* Variety is important and it is well also to have adequate quantity. If it be food, let there be sufficient; if there be aprons, or candy, let there be enough. To attract people alone is not enough, there must be on display things that people want.

(f) *Have prices moderate.* All too often prices for church articles are pegged high and people buy less because prices are so exorbitant. It is

better to transact a lot than a little, even though the net profit is the same.

(g) *People like crowds.* Hold the fair in the out-of-doors, if possible, and arrange the booths so that people will be close together. Psychologically, it is better to crowd people than to spread them out too thin at a fair. The milling crowds give the feeling that it is a going concern and a success—and people actually like to feel crowded in the open. It is also a good policy to put the food booth or restaurant at one end and the amusement attractions at the other end with the booths in between.

(h) *Plan big enough.* The committee feels that another time we should plan even more ambitiously than before. As a project for next year Maple Street Church is undertaking to operate a restaurant for a week at the Topsfield, eighteen hours a day. This involves a crew or force of 45 people on duty at a time, with two shifts a day. As a result of the good will and cooperation experienced in the past two years by the fairs, the church people were eager to serve the church.

(i) *Be clean.* Even though the easiest way to earn money these days seems to be by raffling, the church must not lower itself to gambling devices. There is more strength for the church in two hundred clean dollars than in two thousand wicked dollars.

(j) *Have a theme.* A theme will help to popularize the fair and it may be of great help in creating atmosphere. Some suggested themes as these are helpful: "The Fair on the Square," "The Colonial Fair," "A Peasant Bazaar," "A Mexican Fiesta," etc. These will suggest costumes and decorations, all of which will lend atmosphere and attract dollars.

MAPLE STREET CHURCH FAIR ON DANVERS SQUARE
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White Elephant Table	280.05
Food	228.66
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Candy	121.07
Children's clothing	119.53
Balloons	57.71
Country Store	57.59
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The Serenity of God

A Sermon by Douglas A. Smith *

He closed the book, gave it back to the attendant, and sat down.—Luke 4:20.

JESUS has just passed through the most searching and harrowing days of his life. The "Temptations" are now behind him. This experience was enough to disturb any man to the depths of his being. The Temptations however were faced, and overcome. Christ knew that by God's help he had won the mastery; with poise and quiet calm he goes forward to meet the future. Temptations did not leave him innocent, but they left him pure, and the glory of the Lord was seen and felt in him.

From the scene of stress and tension Jesus returned to the place of his childhood, there to restore his soul. Archbishop Benson used to say that whenever in later life he crossed the threshold of his mother's house, he was at once conscious of a profound sense of tranquility, as if he had suddenly been relieved of all his cares. Here, in Nazareth, would come balm for pain; conflict would be resolved, composure restored.

From the gospel narrative we do know there was calm, and peace, in the soul of Jesus, "peace which passeth understanding." We find him "entering as his custom was, into the synagogue on the Sabbath day, and he stood up to read. There was delivered to him the book of the prophet Isaiah. And he opened the book and found the place where it is written: 'The spirit of the Lord is upon me. Because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable years of the Lord.' And he closed the book, and gave it back to the attendant, and sat down."

"He closed the book . . . and sat down." He has overcome the Temptations, he has claimed in the synagogue to be the promised Messiah. With calm composure, and serenity, he "sat down." Yet his words have thrown the synagogue into an uproar. Jesus knew he had released forces which were beyond the grasp and understanding of the bearers. Indeed, a few moments after he had spoken, we read, "They rose up, and cast him forth out of the city." Christ knew the full measure of the opposition he was arousing, but without agitation, or nervous fussiness for his own safety, without heady emotionalism, he handed the book back to the attendant and sat down.

The disposition of Christ reveals the heart of God. In a world situation in which "the devil, as a roaring lion, walketh about, seeking whom he may devour"; and in which men would rise up and "cast him out of the city," God is calm and serene. "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." God, too, can sit down, he is not disturbed, he has the measure of the situation, for "Behold, the nations are as a drop of a bucket, and are counted the small dust of the balance." Christ on earth, God in serenity: it is all the same, neither is mocked.

The Hysteria of the Modern World

We live in an age of hysteria, agitation, and tension. Press, and radio, suggest that every moment may well be our last. Life, we are told, is being lived on the edge of a volcano. Crisis is our companion, sensation is outmatched by the stupendous, everything is breath-taking, nerve-racking, heart-breaking. Such is the background that normal humanity shrinks before it, and expects the worst to happen. For so long have our minds been conditioned by melodramatic horrors, that the sight of the horsemen of the Apocolypse would hardly appear abnormal.

News reaches us of atom bombs, hydrogen bombs, of bacterial warfare. News bulletins contain rumors of wars, strikes, famines, tortures . . . there seems no end to the horror of the twentieth century. From East to West man seems to be creating a situation which has been unmatched for sound and fury.

Men are restless, uneasy. Disturbed minds and spirits are the accompaniment of modern civilization. Mankind is in a state of feverish agitation. H. G. Wells in a panic of despair, writes his final book entitled, *Mind at the End of Its Tether*. A consensus of opinion would support the statement that we are living in a world undone. If man feels like this, what of God?

'Still Small Voice of Calm'

Man is aware of the fast deteriorating situation; God is not ignorant. We could not apply the title of H. G. Wells' book to the Almighty. God's mind is not "at the end of its tether." Do the words stupendous, sensational, world-shattering, ever break "the calm of eternity?" Is there agitation within the gates of heaven?

One imagines that the Almighty takes up the record of the world's activities, and reads. He notes our immodest sins. He sees our personal selfish pride, he knows the schemes of nations and their striving for power, and lust of gain. He reads, closes the book, and sits down. God is aware, but not broken, "the end is not yet." God matches the restless spirits of men, with "the still small voice of calm."

Elijah of old was living in a time of upheaval. For him it seemed the end of the world had come when he fled before the fury of Ahab. The condition of his mind can be gathered from the mental state, which conjured up "the strong wind which rent the mountains, and break in pieces the rocks." "After the wind and earthquake, and after the earthquake a fire." We read that God was not in the wind, or the earthquake, or fire. "After the fire a still small voice." God was in the calm, still voice. The serenity of God was not disturbed by the opposition of Ahab. Men may agitate themselves, but they will not agitate the Almighty. No human contriving will succeed in removing God from his throne. In Christ God has shown that he holds the victory over sin and death.

God's Serenity

The feverish battles men wage are news, for they are new. But these battles are not new to God. He has been fighting battles against sin from the foundation of the world. God has been fighting this battle against evil since the time of Adam. He looks at the fluctuations in the fight with the balanced judgments of eternity.

The nearest, overall, picture of this long battle, has come to us from Dr. K. S. LaTourette, in his *History of the Expansion of Christianity*. Here we get a glimpse of the trends of the ages. Over the centuries there has been both ebb and flow in Christian progress. At first the ebb was long and deep: the

*Minister, Howard Congregational Church, Bedford, England.

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flow short and shallow. But through the centuries the ebb tide has had a less duration on a shorter front. The last great forward surge of Christianity was up to 1914, now is a period of ebb once more. If, however, it follows the pattern of the centuries it should be shorter, and but a recoil for another great forward surge. History gives us perspective. God has the history of the universe, and he sees with detached composure. To God a thousand years are but as yesterday, and as a watch in the night. Jesus spoke words of quiet assurance when he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." God is working his purpose out, never fear. The Psalmist bade men not fear evil doers as ultimately victorious; he wrote, "Fret not thyself . . . because of the man who bringeth wicked devices to pass, for evil doers shall be cut off . . . yea, thou shalt diligently consider his place and it shall not be."

God is not fretful, the evil doers shall be cut off. God reigns serene, for he has the serenity which comes from historical sense.

From His Grasp of the Perspective of Time

The restless haste of our world finds little parallel in the heart and mind of God. There is no essential haste about the Almighty. God is familiar with action but not with hurry. Man is impatient, he is matching his desires alongside the limitations of time, against the speeding "three score years and ten." Man cries "How long, O Lord, how long?" But this is foreign to the nature of God. Man has the wrong orientation of time, he sees only its limitations. God sees its infinite dimensions, for God has the measure of eternity.

It is difficult for the human mind to move over into the realm of this "eternal dimension," but it is here that God dwells. This is the context of God's activity. The Almighty has all the time there is, and in it he will work his purpose out. Where we see life as a few "still shots," God has a whole running film before him. The timeless stage for God's activity forbids hustle. Jesus spoke true words for God when he exclaimed "Mine hour is not yet come."

The bustling strain of life with but limited horizons is absent from God, frustration today can be absorbed in the victories of tomorrow, "the end is not yet." We shall do well to recall the lines of J. G. Holland, "The Great Soul who sits on the throne of the universe, never was and never will be in a hurry." God is serene, he has time to "sit down."

Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, Thou rulest in might.
We blossom and flourish as leaves on the tree,
And wither and perish; but nought changeth Thee.

From the Inherent Indestructibility of Spiritual Things

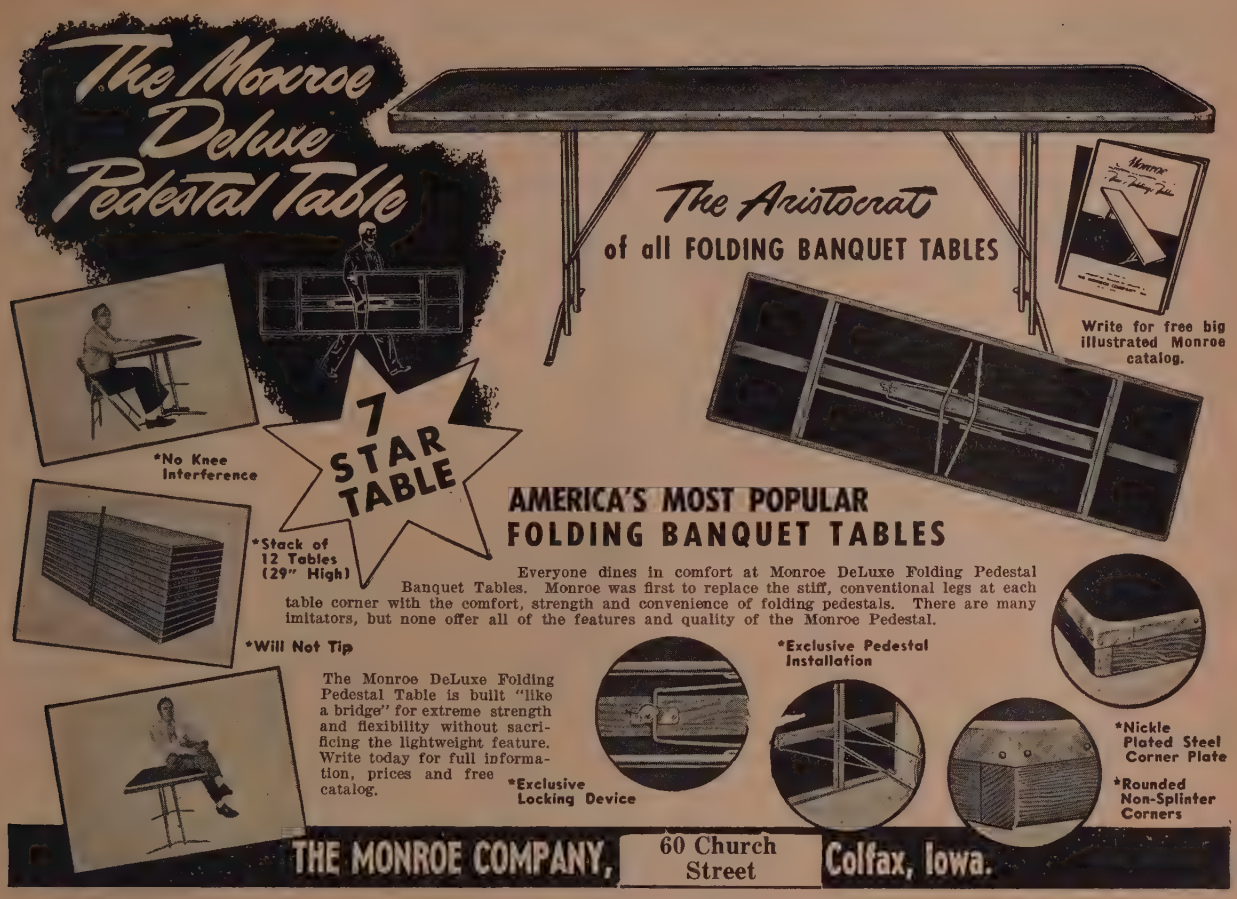
The Almighty in his relationship with men is not obsessed with material factors. The corruptible human frame is not the "ego," is not "I." The foundation relationship between man and his God is spiritual.

Man's multi-fashioned tinkering with the world of "things" does not alter that basic relationship between man and his Creator. The trump will sound, and all men will have to meet their Maker face to face . . . nothing can obliterate that relationship. The growth of man and his God together may have been retarded by man on earth, but it will be taken up again in eternity. If man does not make the grade in the primary school of life, he must be made fit to live with "hereafter." God is unruffled by the shape of things to come; he goes with "unhurrying chase and unperturbed pace" knowing that all things return to him who gave them life.

Man may blow himself into eternity, with atom bomb or whatever other means he likes, but that has not defeated God's ends. His ultimate relationship with man is in the realm of personality, and man but hastens to meet God in that same eternity. God's purpose is not essentially coincident with social security on earth, but with personal relationships here or hereafter.

The immutable forces of God move on to their appointed end. Down the long arches of time God the Creator will meet man the creature. "Time like an ever rolling stream bears all its sons away," but not from God, rather to God.

God has already conditioned his reaction to the revolt of men: it is the reaction of love. Nothing can destroy God, or his love. To the fussy revolt of Pharaoh God replies, "I am, that I am." . . . immutable, indestructible. God knows that he has chosen the way, which through time and eternity, will break down the revolt of man. To love, man in the end must respond. It is on this plane of personality that God's final assurance of victory rests. So God takes up the "Lamb's Book of Life," he reads, closes the book, and sits down. God can wait. He knows that somewhere, down the long corridors of eternity, there will be other names written in that book, for he is Alpha and Omega, the beginning and the end.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Beaten Tracks

Some fell by the wayside.—St. Luke 8:5.

IF the parable of the laborers in the vineyard is in some respects the most difficult of our Lord's parable, that contained in today's gospel is most explicit, because the interpretation is supplied by Christ himself. The "seed" is the word of God. The "good ground" is the honest and good heart, that is, the disposition in which the word can germinate and bear fruit. This affords us the way to the other kinds of "ground" on which the seed falls to no purpose. In the "thorny ground" we have a disposition already taken up with cares, possessions and pleasures. The "rocky ground" is the shallow disposition in which the word can gain no foothold. And what is the "wayside"? ("The path through the field." Dean Alford). It is the beaten track. Surely it answers to a disposition hardened and rendered unreceptive by a variety of habits of mind.

It is well, before Lent arrives, candidly to ask ourselves: what sort of disposition does the parable bring home to us. No doubt all of us have thankfully and humbly to acknowledge some portion at least of the honest and good heart. But each of us has a mixed disposition. There are stony places and thorny patches, and through the field of everyone of us there runs the beaten track of inherited or misinformed mental habits. This beaten track, it will be noticed, has first place among the dispositions which our Lord enumerates as frustrating his work in our hearts, and though it is perhaps straining the parable unduly to read deliberate purpose in an arrangement so artless, yet it is probable that this kind of disposition is a greater hindrance to the spiritual life than even the shallow or the worldly mind. It is found in those who are most sincere in their religious profession; in some degree the very practice of religion tends to confirm it. Let us think of some of the beaten tracks on which the good seed is thrown away.

1. There is the beaten track of familiarity. We are all acquainted with the term "Gospel-hardened." It is not an expression usually associated with church members, but there is a condition closely resembling it to which we are all of us subject. We clergy are especially liable to it in the daily exercise of our ministry. In your prayers for us you can scarcely pray for a more urgent need than that we may be saved from the perfunctory discharge of duty and from the evil of familiarity with sacred things. The like danger is incurred by church people in general. The beaten track of familiarity.

2. And there is the beaten track of convention. We don't like to appear different from other people. Our churches are open all day but we shrink from turning into them to pray and get a brief retirement from the world. We are a little afraid of what others might think and say if we were seen. Yet the advantage of a quiet ten minutes in church is quite incal-

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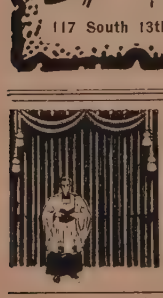

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culable to the spiritual life. Moreover, it is a retirement which most of us cannot get in our homes. What a pity that fear of the unusual should so unreasonably obsess us!

3. There is the beaten track of routine. Take, for example, our prayers. Thank God we may not be among those who have abandoned the practice altogether; but has it not become a habit with us rather than an activity? We follow it slavishly, with perhaps a grain of superstition that all will not be well with us unless we say our prayers mornings and evenings. We use the same forms. Perhaps we have never changed the prayers we learned when we were children. Except in some crisis in our lives our prayer has lacked spontaneity and reality.*

This is not to disparage forms of prayer. Perhaps one should say that a method of prayer is of very great importance; but never to let ourselves be led into paths of communion with God, to reduce the practice of prayer to "saying our prayers," is to forego the liberty of the children of God and the spiritual life that grows out of it.

Or, again, how many of us go on year after year with the communion begun at confirmation—as though the sacraments were a kind of astronomical arrangement. The Savior's unqualified invitation, "Come unto me," so often falls on the beaten track of a good yet inflexible habit.

4. And there is the beaten track of prejudice. This perhaps is the most serious hindrance of all. Take the strong prejudice that governs many of us against spiritual direction. All the evils which we have been considering are due, in some measure, to a want of personal guidance in the spiritual life, and in addition to that there is our constant need of pardon and release from the bondage and burden of sin. Yet we go on in complete ignorance of our real state, and very likely struggling unaided with some besetting sin simply because we are prejudiced against confession. It is altogether different with the doctor. We do not hesitate to tell him our symptoms when need arises; we do not say that he ought not to come between us and God who alone can give us health. But, "Oh, no, we couldn't go to confession!" and we leave it at that. The beaten track!

What, then, are we to conclude from our Lord's description of this and other kinds of disposition that hinder his work? Are they to be regarded as permanent hindrances? That would mean, for most of us, despair. Christ did not come forth preaching fatalism. He told us, on the contrary, that the Holy Spirit is at work in the world and in the dispositions of everyone of us, (St. John 16:8-11), pulverizing the rocky ground, dispersing the thorns, breaking up the beaten tracks, and everywhere preparing the souls of men for the reception of the heavenly seed. In this, as in all else, what he requires is our willingness. Let us entreat him to "take from us all ignorance, hardness of heart, and contempt of his word and commandment, that the coming season may be used to the glory of God and the growth of the spiritual life within us.—Somewhat rearranged and abbreviated from *The Year With Christ,* by Thomas J. Hardy; A. R. Mowbray, London.

*(As a student I joined a sort of Freethinkers club. Some members, with typical sophomoric wisdom, declared themselves to be atheists. Many more claimed agnosticism as the only intelligent attitude worthy of "learned" men. And a few of us, with what was, perhaps, rather shallow humility, avowed ourselves to be seekers after truth. At any rate my experience in this club did not rob me of my basic faith. On the contrary, it only strengthened it by functioning as a catharsis. But, in preparatory school, where daily as well as Sunday chapel attendance was compulsory, it was only my private devotions that saved me from losing my religion. And the chief reason for this was the lifeless, mechanical, repetitious prayers offered by the headmaster or some instructor. Day after day, month after month, it was the same thing in the same old way. It was like the nocturnal performance of a blind owl, sitting on the bare limb of a dead tree and hooting the same old hoots that had been hooted generations before the chapel leader was born. There was no spontaneity, no warmth, no zest of zeal in the whole performance, and whatever religion I managed to carry over from prep school to college was carried over not because of, but in spite of, those routine prayers—Edr.)

POETIC WINDOWS

The City of God

Where shall the City of God be found?
In some vague place beyond the sky,
Enshrined in mystic mystery?
In some far, dim futurity?
Embalmed in hopes of prophecy?

Not there shall the City of God be found,
But—
In every land where Peace doth reign,
And Faith and Hope full growth attain,
And Love turns Life to noblest gain,—
There the City of God is.

In every home where God abides,
And over all its life presides,
And its fair doings rules and guides,—
There the City of God is.

In every heart where holy fires,
Fanned by the love which never tires,
Kindle sweet thoughts to high desires,—
There the City of God is.

Wherever man doth heavenward turn,
And in all life doth Thee discern,
And feels Thy Love within him burn,—
There the City of God is.

Not alone in the heavens above,
But everywhere in the heart of Love,—
There the City of God is.
—From *Selected Poems of John Oxenham;* Harper and Brothers.

If Love Walk Beside You

What matter the years are fleeting

If Love walk beside you today?
What though your steps may falter,
What though your hairs be gray?

Love's springtime steps are buoyant,
Eager and swift to go,
Daring the roughest places,
Defying both fear and foe;

Laughing amid Life's showers,
Braving its toil and pain;
Searching to find the footways,
Stumbling and rising again.

When autumn comes, Love presses
Close as a comrade dear,
And though the pathway be rugged
Here is no need for fear.

Clear and warm falls the sunlight
Though frost has whitened the hills;
When together we walk in life's sunset
Our hearts with its radiance Love fills.
—Grace Conner Whittemore

The Conscript

Indifferent, flippant, earnest but all bored,
The doctors sit in the glare of electric light
Watching the endless stream of naked white
Bodies of men for whom their hasty award
Means life or death maybe or the living death
Of mangled limbs, blind eyes or a darkened brain:
And the chairman as his monacle falls again
Pronounces each doom with easy indifferent breath.

Then suddenly I shudder as I see
A young man move before them wearily,
Cadaverous as one already dead:
But still they stare untroubled as he stands
With arms outstretched and drooping thorn-crowned head,
The nail-marks glowing in his feet and hands.
—Wilfrid W. Gibson in
Masterpieces of Religious Verse.

Among the Myrtles

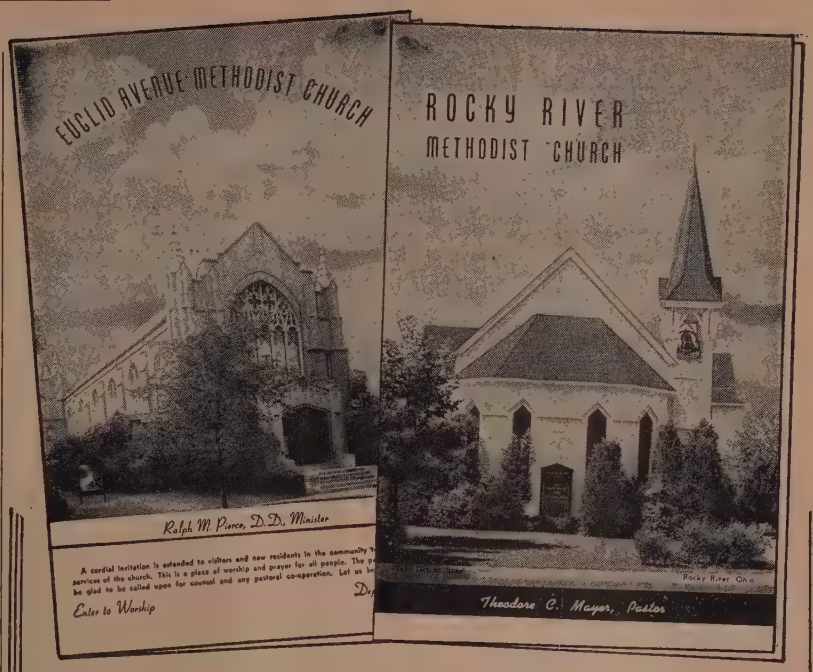
See him stand among the myrtles,
Worthy object of my love,
Though as yet I barely know
That he's all earthly things above.
Come! the morning
He'll be hidden by no veil.

He is called the Rose of Sharon,
White and blushing, features fair;
He excells above ten thousand
Earthly things that men count fair;
Friend of sinners,
He's our pilot on the sea.

What have I to do in future
With vain idols of this earth?
All their company, I swear it,
By my Christ is nothing worth.
Oh! to linger
My whole lifetime in his love.
—Anne Griffiths (1776-1805) in
The Rent That's Due to Love.

Gambler

And sitting down they watched Him there,
The soldiers did;
There, while they played with dice,
He made His sacrifice,



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And died upon the Cross to rid
God's world of sin.

He was a gambler, too, my Christ,
He took His life and threw
It for a world redeemed.
And ere His agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that He had won.

—G. A. Stuttert-Kennedy.

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Moral Homilies

However brave a Bohemian front we may put on, however much we may cultivate modernity, we have all, surely, one or two Victorian moral homilies or anecdotes that we cherish. One of my own favorites is the story of the Quaker who formed one of a crowd round the ruins of a fruit trader's barrow, wrecked in an accident. The expressions of sympathy for the wretched ruined fellow were many and loud. Said the Quaker to his nearest neighbor, "Friend, I am sorry five pounds. How much art thou sorry?" I savour, too, the story of that other Quaker who heard with interest the reading which his young friend was doing at his University, and at the end of the impressive recital said, "Friend, when dost thou think?" I have never had quite the same appreciation of the Quaker who said, "Friend, it is not what thou wilt earn, but what thou wilt spend, which will determine whether thou wilt become a rich man." He had obviously never heard of the technique of spending a sprat to catch a whale. I suppose as many great and prosperous careers have been founded on apparently unwise spending as on wise spending in youth. He would have been on safer ground had he said "when thou wilt die a rich man."—Coffin Brooks in *Tavern Talk.*

Life After Death

It is surprising that there has not followed after the Second War a drift towards spiritualism similar to that which followed the First World War. Perhaps Kipling's poem *The Road to En-dor* had something to do with it. Perhaps people have realized how valueless supposed communications from the dead have proved, however comforting they may be to the personally bereaved. When Oliver Lodge's book *Raymond* was very much in the general mind, I talked about it one day to Belloc. He said, "We know very little about life after death. The church with her usual wisdom does not attempt to teach us much. But one thing we do know—that life after death won't be a perpetual round of cigars and whiskies-and-sodas." I had not the courage to remind him that Christ had said, "I will not taste of the fruit of the vine again, until I drink it new with you in Paradise"—I forget the exact words—which implies at least good burgundies. It would be interesting to make a collection of novels and stories dealing with life after death. It would include Bennett's *The Glimpse,* Coulson Kernhan's *Letters From Hell,* May Sinclair's *The Grey World* and that story of Wells' about the schoolmaster who was blown into some fourth dimension and found himself amongst the watchers of the dying. It would be a pity to exclude satires, like Mark Twain's best story *Captain Stormfield's Visit to Heaven* and John Kendrick Bangs' two volumes about *The Houseboat on the Styx.*—Coffin Brooks in *Tavern Talks.*

Culture Without Religion

We have come upon a perhaps unexpected point in common between the experience of our own generation in the twentieth century post-Christian world and the experience of Innocent IV's and Frederick II's generation in the thirteenth century. At both these two critical stages in Western history, Western man has been grievously disappointed of an expectation of attaining a paradise that has, he has believed on either occasion, been practically within his grasp. What was it that made our ancestors lose their way some six or seven hundred years ago? Well, we know what it has been that has led us into disaster in our times. It has been the catastrophic effect of our failure to keep within bounds a human lust for power which is one of the commonest and deadliest manifestations of what Christianity calls Original Sin. * * * Two hundred and fifty years ago the founders of our Modern Western Liberal Faith left Christianity out deliberately when they were compounding this secular humanitarian ideology which still seemed so self-evidently satisfactory to our fathers. But their faith cannot

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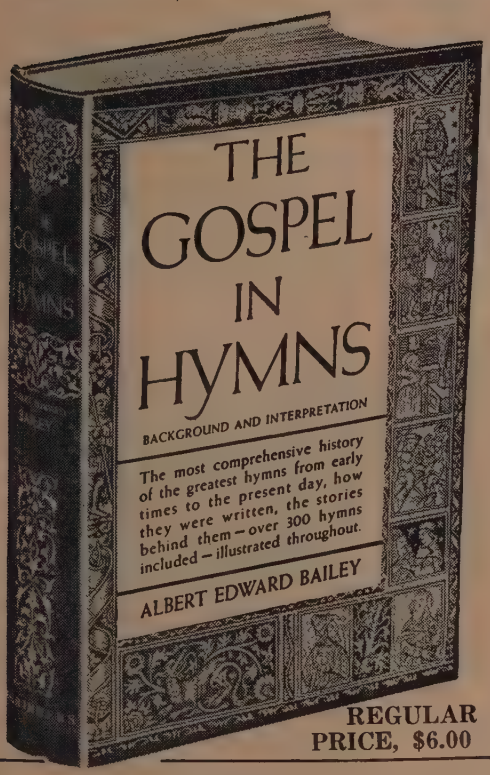
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and does not any longer satisfy us today. * * * The challenge of our times has made it impossible for us to go on trying to live a life from which religion is left out; and if we are once convinced that religion is after all one of the necessities of life, we shall then no longer feel that our father's argument against religion is the last word on this inexhaustible subject. Our father's argument was that religion stood condemned once and for all by the historical fact that Christianity had played their mediaeval Western forefathers false when these had tried to make Christianity serve as the keystone for the structure of their commonwealth. The fact, of course, still stands. The Mediaeval Western attempt at a Christian commonwealth did most tragically come to grief. But now other facts have also come to pass which are no less tragic and also no less significant, and these new facts, which have happened in our own lifetime, are compelling us to break with our fathers' policy.

Our fathers argued from the experience within their historical horizon. "A Christian commonwealth," they argued, "is a house that cannot stand. We have not forgotten what happened to the house built by our mediaeval ancestors; so in our building, we are leaving religion out." But an argument that sounded convincing in 1700 and in 1900 does not carry conviction in 1950; for time never stands still, and, as he runs, he is always laying a trail of new experience which is putting old experience out of date and overturning the arguments once confidently based upon it. In our day the argument reads: "Except the Lord build the house, their labor is but lost they that build it; except the Lord keep the city, the watchman walketh out in vain." This argument of today calls the experience of today to witness. "See for yourselves," it cries to us, "see with your own eyes what happens to a building from which religion has been left out. Look what has been happening to this house of secular Liberalism since the floods of Fascism came, and the winds of Communism blew and beat upon it."—Arnold Toynbee in *The Trumpet.*

BOOKISH BREVITIES

Though ghosts and goblins trouble Western man no longer yet he is far from free from dark forebodings. Fear, in its multitudinous forms, is his greatest enemy. Unhealthy and unnecessary fear is the great plague of modern man. He fears the spectres of the past and the uncertainties of the future. He fears possible insecurity. He fears old age—fears life and death. But there is an alternative to fear, a power greater than fear. That alternative and power is faith. Fear can no more exist where there is faith than darkness can exist where there is light. And it is to explain and make contagious this truth that G. Ernest Thomas has written *Faith Can Master Fear.* It is a grand book (Fleming H. Revell Co.; $2.) * * * That the Welsh people are poets as well as singers, and have been so for many centuries, is amply evident in *The Rent That's Due to Love,* translated and edited by Gwyn Williams. This anthology of rich Welsh poetry reaches back from the present to the sixth century of our era and gives expression to all the moods of men and women. Somewhat exotic, sometimes erotic, but in no instance cheap, this little volume is a casket holding gems of abiding beauty and will be appreciated by all lovers of good poetry (Editions Poetry, London; 7/6) * * * *The Greek Tragic Poets,* by D. W. Lucas, Fellow of King's College, Cambridge, is more than an ex-

(Turn to page 47)

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Editorials

(From page 8)

It was a rich, rare treat on my part—the kind of thing a raw young preacher could only dream. He was so pleasant, so understanding and appreciative. And, until the week before his death we constantly exchanged letters about books and people.

Cadman had one of the finest minds I have ever known; the only thing about him bigger than his mind was his heart.

It certainly was a rich experience for a young minister and it is a wonderful story to remember about a great preacher.

Does Your Church Use Audio-Visual Aids?

The May, 1951, issue will be, as have the earlier May issues, given to audio-visual aids in the local church. In the other issues some of the most valuable material has been that contributed by pastors and educational workers in the local church.

In planning the issue for 1951 we shall be glad to look over manuscripts submitted from ministers, or others, which offer constructive ideas and worthwhile programs.

They may include any plan of pictures projected or still, sound or silent films, recorders, radio, television or use of other electronic devices.

The test of the material will be timeliness, practicality and motivation. Payment will be made for all material accepted.

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Three Generations of Service to the Church

Harold F. Carr

The Roots of Preaching

Suggestions for Creative Preaching

by Harold F. Carr

"Gospel Parallels" (Revised Standard Version) "A Synopsis of the First Three Gospels"* is now available. This arrangement follows the Huck-Lietzmann Synopsis, ninth edition, 1936. The fresh rearrangement of the blessedly familiar material brings forth ideas. A psychologist was criticizing ordinary people for fooling themselves by believing that they were thinking when they were merely rearranging their prejudices. In the midst of Lent sermons will have new design if we take the Scriptures and look at them with longing for help, depend upon them for direction and delight in them for promises and comfort. We rearrange our findings and our faith as a mother moves the beloved furnishings of the home.

I. REGARDING OUR READING

Edgar J. Goodspeed has helped many a minister to a sermon with vital and current spirituality in it. In his recent book, *A Life of Jesus*,† he says that no biography of Jesus can be written without emotion. In explaining why this is true he gives us a new framework of thought by which to study the life of the Master: "For it is a record of great emotions — of commission, temptation, devotion, compassion, surrender and sacrifice."

II. IN A MANNER OF SPEAKING

How differently a sage views an ordinary situation after enjoying some child's expectant and trustful observations. The freshness and childlikeness make us able to see and to hear and to learn.

If we take our ethics and convictions and try to apply them in some particular field we get new views. *The Ethical Basis of Medical Practice*‡ by Willard L. Sperry, dean of the Harvard Divinity School, will be enjoyed by those who have known or followed the good dean.

Here is an author whose thinking is always so very honest and humble that some of the leading physicians asked him to help them think through. As one of them wrote, "The overlapping between the ministerial profession and medicine is beautifully clarified. The frustrating action of specialization is thrown into strong relief."

Dean Sperry quotes the saying that a certain Spanish cardinal who lived in medieval times was the last man who could know all that was known in his day. "After that the human mind has suffered fission." We are forced to use the findings in other fields. All honor to the dean for seeking to use his brilliant and dedicated theological abilities in helping the doctors with the problems they face in the field of faith. All honor to the leading medical men who saw that there might be areas where a trained theologian would be of help.

What areas are there in which we can learn from other professions? What are the suggestions we feel that we should make as fellow Christians to the workers, students, housewives and farmers? We take our truths and tenderly offer them to others. A prominent Englishwoman was speaking to a group of Americans. Being quite a liberal she had said some interesting and provocative things. Wistfully she concluded her talk with a smiling request, "This is my truth. Now please tell me yours."

III. WALKING WITH THE GREAT

The American Men of Letters Series has published five and plans seventeen more. Dr. Perry Miller is professor of American Literature at Harvard University. He is the author of *Jonathan Edwards*§ which is one of the series.

Four chapters are headed, "The External Biography." There are eleven chapters dealing with the ideas of the eighteenth century minister. "The real life of Jonathan Edwards was the life of his mind. . . . He was one of America's five or six major artists, who happened to work with ideas instead of with poems or novels. . . . He speaks with an insight into science and psychology so much ahead of his time that our own can hardly be said to have caught up with him."

The first reason for presenting this book as a source of sermons is that it

*Thomas Nelson & Sons.

†Harper & Brothers.

‡Paul B. Hoeber, Inc., Medical Book Department of Harper & Brothers.

§William Sloane Associates.

is a rearrangement of facts and ideas around a great figure. The new approach will do something for the sermonizer.

Furthermore, there is a good index. One can look up references on revivalism, Quakers, Whitfield, and taxes and find provocative material.

And lastly—it is a difficult book to read. This is said constructively. Why should books be written for breezing purposes? This one has a thesis, scholarship and an interesting personality. Why shouldn't we dig?

IV. LENTEN PREACHING

Newspaper and magazine writers were quite vocal about Christmas seeming to mean more than usual. The sense of tragedy deepened the realization of the eternal significance of the festival.

Every minister wonders if his sermon should have in it that which identifies it with a certain date. Do people need a stamp of newsiness on their sermons? Usually it is a mark of negative criticism when someone says, "He could have preached that sermon twenty years ago with the same effectiveness."

And then the minister begins looking at the manuscripts of former sermons and they look so dated that he begins to pray, "O Lord, is there anything eternal and divine in what I am doing?

In checking our plans for the Lenten season how would it be to ask of ourselves that every sermon have in it some great truth, some great message taken from the Scriptures, which truth is so vital that it demands of us that we apply it to our present scene and our own troubles?

In the Old Testament we read a great deal about idols. Why would they want to worship idols? What satisfaction did they get? Did fear drive them to it? Have we any idols today? Some are saying that nationalism and Communism and other such things are a religion of a kind. Are they idols?

After making a careful study of the definition of the idol and idolatry and any synonyms we can find there is a more careful study to be made. What did Jesus supply which was better than idols could or can supply? Definitely now—and definitely forever.

V. A BASIC IDEA

Ye Shall Live Also/ is a little book of eighty-three pages which arranges the passages from the Scriptures (King James Version) having to do with life. The editors are not named but they say, "It is a message of light and life, which must bring comfort and assurance to many readers; it properly reflects this fact in its format and design, and it is published in the confident hope that it will be a useful instrument in helping to break a mesmerism to which humanity has too long been subservient." This refers to the belief we now have that we must solve the question of life and death. "Mankind is more occupied with life; the conclusion of death seems less fearsome, the result less final, the separation less acute, and the hope of reunion more real."

/Stephen Daye, Inc.

VI. A NEW LIGHT

So much of creative sermonizing comes from studying relationships. What did the newspapers have to say about war thirty years ago? Take the editorial pages of a given newspaper and make comparisons.

If you have access to any magazine file, study the table of contents and see if there are any indications of shifting of interest on the part of the public.

When you are in some purported library which comes nearer being a mu-

(Turn to page 45)

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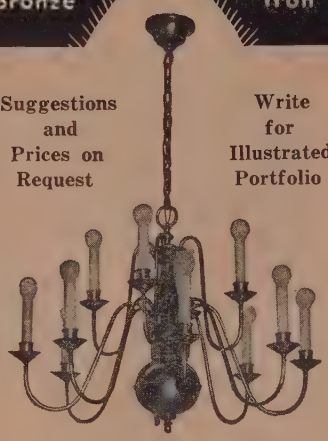
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*by Joe Tom Tate**

Organ Prelude

Hymn—"Beneath the Cross of Jesus."

Our Lord's Commandment: And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. And as they were eating, he took bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper saying, This cup is the new covenant in my blood, even that which is poured out for you: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

Prayer of Invocation

Vocal Solo—"Hail Thou Once Despised Jesus"

Remembering His Agony in the Garden:

MINISTER: And they came unto a place which was named Gethsemane. And he taketh with him Peter and James and John, and began to be greatly amazed and sore troubled.

CONGREGATION: And he said unto them, My soul is exceedingly sorrowful even unto death.

MINISTER: And he parted from them a stone's cast; and he kneeled down and prayed, saying,

CONGREGATION: Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done.

MINISTER: And there appeared unto him an angel from heaven strengthening him. And being in an agony he prayed more earnestly.

CONGREGATION: And his sweat became as it were great drops of blood falling down to the ground.

Vocal Solo—"'Tis Midnight in the Garden"

Remembering His Cross (in unison):

And when they had mocked him, they took off from him the purple, and put on him his garments, and they led him out to crucify him. And when they came unto the place which is called the skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do.

Vocal Duet—"The Weary Road to Calvary"

Confession and Repentance:

MINISTER: The Scripture truly says, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." We have a Great High Priest in heaven, Jesus the Son of God, who was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Violin Solo—"Just As I Am"

ALL UNITING: O Lord, the great and holy God, who hast commended thy love toward us, in that while we were yet sinners, Christ died for us; we acknowledge our transgressions and confess that we have sinned against Thee.

We have sinned in transgressing Thy law and in disobeying oft times Thy commandments.

We have sinned in our self-centeredness and in our indifference to Thy will and to the welfare of our fellow men.

We have sinned in our failure to do the good which we know.

We have sinned in holding towards persons and groups attitudes which are contrary to Thy love.

We have sinned in that we have not loved Thee with all our heart, and with all our soul, and with all our strength, and with all our mind.

The vision of the suffering of Thy Son has given us a deeper sense of our guilt and of the tragic nature of our sin. Truly it was for us that Jesus, Thy Son, endured the shame and agony of the cross. He was wounded for our transgressions; He was bruised for our iniquities.

O Lord, have mercy upon us, for the sake of Thy dear Son. Forgive us our sins, we beseech Thee, and cleanse us

*Minister, The First Advent Christian Church, Bellingham, Washington.

from all unrighteousness. Help us to love Thy law and to delight to do Thy will. Enable us to walk daily in the light as Thou art in the light, that we may have fellowship one with another and that the blood of Jesus Christ, Thy Son, may continually cleanse us from all sin. Amen.

Silent Prayer of Thanksgiving for Sins Forgiven

Music by the Choir—"Jesus Paid It All"

The Presentation of the Tithes and the Offerings

Scripture Lesson: John 31:1-16; Matthew 26:26-28.

Hymn—"Hallelujah, What a Saviour!"

Brief Meditation

With Jesus in our midst, we gather
'round the board;
Tho' many, we are one in Christ; one
body in the Lord.
Our sins were laid on Him, when
bruised on Calvary
For us He died and rose again, a pledge
of victory.

Prayer

The Distribution of the Bread

Faith eats the bread of life, and drinks
the living wine;
Thus we, in love knit together, on
Jesus' breast recline.

Prayer

The Distribution of the Cup

Hymn—"Jesus, I My Cross Have Taken."

The Roots of Preaching

(From page 43)

seum hunt up some series of volumes such as *Modern Eloquence* and notice the style of the speakers fifty years ago. Then read an article on the same subject in a weekly news magazine of today.

Take the books of the New Testament and line them up chronologically and study the conversations. About what were people talking? What interested the Gospel reporters? Was there any great shift as time went on? Remember that there was a necessity of choosing what was vital and interesting then too.

TRUMAN ABANDONS PLAN FOR VATICAN AMBASSADOR

Washington, D. C.—President Truman does not plan to nominate an ambassador to the Vatican.

It is possible, however, and in the opinion of most observers quite probable, that he will appoint a personal representative to the Pope in place of Myron C. Taylor, who resigned more that a year ago.—RNS

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

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Learning Through Suffering

*A Sermon by John W. McKelvey**

IN the middle of the gay twenties Oliver Wendell Holmes, Jr., wrote to a friend: "It seems to me that the whole scheme of salvation depends on having a required modicum of intelligence. . . . It would be well if the intelligent classes could forget the word sin and think less of being good. We learn how to behave as lawyers, soldiers, merchants, or what not by being them. Life, not the parson, teaches conduct." Mr. Holmes wrote this amazing statement in 1926. What he would say today we do not know. Undoubtedly by this time this able jurist, so vigorous always in the quest for truth, would have learned much.

I am not at all interested, however, in making out a hypothetical case for Mr. Holmes as to what he would have learned. Let me say at this point that we all, including vast numbers in the so-called intelligent classes, have learned some extremely costly lessons since the reckless, irresponsible days of the mid-twenties. We have learned for one thing that the history of man's development, civilization if you please, is not synonymous with the history of man's material progress.

There are, of course, many ways of reading history. One can romance history, and one can debunk history; and either approach tends to obscure and blur what has been happening and the significance thereof.

There is, undoubtedly, another way to regard the past and we can all do it if we will, and that without coming up with a distorted viewpoint and conclusion. It is to look at the swift panorama of man's little systems objectively, "to see ourselves as others see us," minus colored glasses and blurred perspectives. One man, Professor White from the midwest, has done this for us with provocative insight. He has divided the past story of man into four eras. The first era is that of man's struggle merely to survive in the natural world about him, taking man from the first "homo sapiens" through much of early prehistoric times. The second era is that of man's control over the natural world to the extent that man achieved the domestication of animals, the science of agriculture, the development of manual arts, the rise of trade and commerce, the use of waterways and sailing vessels. This era extends from late pre-historic times until the eighteenth century. At that time man made the discovery of nature's hoarded resources, coal, oil, and gas and the potentialities of electricity, and the third era was ushered in, that of man's exploitation of the natural world with epoch-making resources of power to undergird his efforts and conquests. Finally, in July, 1945, on the desert wastes of New Mexico man split the atom, key to the basic nuclear energy of the universe, and the atomic era was broken open, the era of man's subjugation of the natural world with unlimited resources of power at his disposal.

All along, to be sure, there had been warning signals hoisted over man's horizons by the long succession of inspired prophets and teachers, and from time to time man paused in his onward course with fear and trembling. But the moment man split the atom and placed the basic nuclear energy of the universe like a recreant slave beneath his feet, that moment man became afraid. If he never saw it before, he saw then that material power and earth's vain shadows are not enough, that if civilization is merely the story of man's conquest of matter, then it is little more than a farce, and man of all creatures is most to be pitied.

II
Civilization Is Ethical

It is at this point that I wish to turn from the story of man in general and come back to the experience of man in particular, this time to the experience of the Apostle Paul. Paul was a citizen of the magnificent Graeco-Roman world but withal a creature fixed and bound by the limitations and hardships related to that era wherein man struggled to control the forces of his natural world. I doubt if the Apostle was ever very comfortable, as we understand the meaning of "daily comforts," especially after he set his face towards the heavenly vision and pioneered the march of Christianity across the Aegean Sea from Asia to Europe.

As a matter of fact, this year is the 1900th anniversary of Paul's journey in a little stinking Greek ship from ancient Troy to Philippi. Though he found encouragement in the gracious hospitality of Lydia's home, he was

(Turn to page 48)

*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

Bookish Brevities

(From page 40)

ample of lucid erudition on the part of a very great classical scholar; it is a fresh and penetrating study of the background and nature of Greek tragedy and of the timeless insights of the three immortals: Aeschylus, Sophocles and Euripides. The author's description of Greek religion is highly revealing and not without more than one sermonic suggestion. For example, thinking in terms of the gradual rise of monotheism in the ancient world we have our attention arrested by the statement (P. 28) that "Xenophanes who was born at Colophon in Ionia perhaps as early as 570, refused to believe in deities who did things which were reckoned disgraceful when done by men, and asserted that there was one God and that he was not formed in the likeness of man." Not only will this book bring the reader to a new and deeper appreciation of many of the lights that shone, and continue to shine, from the altar and stage of Hellenic culture and religion, but it will add immeasurably to the pleasure of reading again the classic plays and poetry of that unique people (Cohen and West Ltd., London; 15/—.) * * * In his foreword to *Tavern Talks* by Coffin Brooks, the author says, "This book is for those who like a disjointed book which can be picked up and laid aside at whim"; but, despite its disjointedness, it is not easily laid aside. On the contrary, it is the kind of book which is likely to keep a man reading and wide awake long after he should be asleep. For years editor of the *Sunday Dispatch*, Brooks is even more widely known—at least in the British Isles—as an economist and a member of the famous Brains Trust of the B. B. C. With urbanity and winsomeness he discusses poetry, journalism, preachers, lawyers, writers and writing, great personalities and religion. Some of his observations concerning religion are quite mature; some are quite inconsistent—but rather delightfully so. Here is an author who has lived a rich and varied life and who knows how to express himself in simple, yet beautiful prose and poetry. And what is more, he gives both head and heart a chance to speak—and without confusing the one with the other. This book will be loved and quoted for a long, long time to come (James Barrie Publishers, London; 10/6).

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Learning Through Suffering

(From page 46)

also given a fulsome sample of pagan intolerance and brutality, being almost lynched, thrown into jail, and his life imperilled by earthquake, shipwreck, and sword from then onward until the journey's end. I am sure none of us would willingly have traded places. And yet, what did this harried, undaunted man of Christ's cross say? Near the tragic end he wrote to his beloved friends at Philippi, saying: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer." What Paul was saying was this: "I have learned the precious secret regarding the why's and wherefore's of man's struggle."

What was the secret? Let me briefly set it forth in the words of Albert Schweitzer, quoting from *The Philosophy of Civilization:* "Civilization realizes itself best, not in the supremacy of reason (and by reason I think he means the spiritual intuitions and judgments of man) over the forces of nature, but rather over the dispositions of men. . . . And what is meant here? It means that both individuals and the mass let their willing be determined by the material and spiritual good of the whole and the individuals that compose it; that is to say, their actions are ethical, that is, dedicated to the pursuit of that which is right, true and good. . . ."

To accept this answer we must learn Paul's secret for ourselves. The answer is embodied in two words from Aeschylus *pathei mathos* — "it is through suffering that learning comes," and in the New Testament quotation from Hebrews 12:6 "whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth."

But, you interpose, if this is the secret undergirding the true progress of man, then there is little hope for us, for we have been stumbling over it for two milleniums and seem hardly to have arrived even at first base. And yet, discouraging as our situation may be, the question we ought to ask is not, "Have we failed in learning life's seret?" Rather it is, "Have we been learning very long, after all?" The historian Toynbee thinks not. He reminds us that the psalmist said, "A thousand years in thy sight are but as yesterday when it is past and as a watch in the night." Toynbee declares in effect that it was therefore only the day before yesterday that "the greatest new event" in all history took place, namely "the crucifixion and its spiritual consequences." Obviously we have not been very long at work learning life's secret through the suffering of either Christ's cross or our own self-imposed crosses for the gospel's and righteousness' sake.

III
In the Cross of Christ

This fact ought to dispel part of the despair that has gripped our hearts, and the fact that Christ's cross holds within it the supreme and adequate answer to the dangers and potentialities of the atomic age ought to impel us anew to take up the contemporary crosses scattered about today's world and, by carrying specific crosses, resolve the heartbreak and tragedy of our stricken generation.

What this means was hinted at recently when the University of Denver, one of our great Methodist universities, inaugurated a new chancellor, Albert C. Jacobs, a former Rhodes scholar, lawyer, navy captain, and Columbia University provost. In his inaugural speech the new chancellor said:

"This University will go forward with instruction in religion because no view of man is adequate which does not include the dimension of the spirit."

The dimension of the spirit, the inner contentment which inheres in a simple and steadfast reliance on God's sure will and in the acceptance of a cross voluntarily and vicariously, all this is part of Paul's transforming secret and all this is involved if we are to learn the same secret for ourselves.

What it will mean for you to include the dimension of the spirit, to learn through suffering, to carry a cross that life around you may find cleansing and power, I cannot tell. It may mean giv-

ing God a chance in your home life, in your business, in your school work, in your social life, in your church life, in your politics, in your heart. Whatever it may mean in application it will mean that you and I must learn the secret for ourselves.

Lawrence Williams drives this point home with tremendous power in his short story *The Rise of Carthage*. It is the wistful story of Jason Countryman, editor of *The Carthage Clarion*, dreaming of El Dorado in the lonely wastes of a forgotten valley in New Mexico, and transferring his dreams into the columns of his weekly newspaper. Strangely enough, his dreams of neighborliness, selfless public service on the part of scientists, scholars, and men of letters, dreams of noble community traditions and agencies designed to elevate the rank and file, all his dreams of exalting fantasy lured from time to time a great many travelers and fellow-dreamers; on the occasion about which the story is centered there were among the people seeking out this El Dorado a wealthy New York stock broker and his wife (through sleek and good-looking, the broker was a stuffed shirt—someone has said a stuffed shirt comes in all sizes), a prominent New York criminal lawyer, a cleaning woman with her family of brothers and sons plus numerous children. When they all arrived at Carthage after their circuitous cross-country journeyings they found themselves in the presence, not of a prosperous-looking community basking in the lush verdure of fields, vineyards, and orchards ripening unto the harvest, but beside a dilapidated one-story adobe shack. There was in the entire spread of the valley no other sign of human life. To their incredulous cries, "Where is Carthage?" Jason Countryman thumped his trembling fist against the buttons of his faded denim jacket.

"It's here," he said, "and in here." He rapped his knuckles on the side of his skull. His smile was exultant. "And it's a part of you and of everybody in this room. That's why you all came so far. You want Carthage to be real! . . . Take the land. The whole valley belongs to me."

At this point the stockbroker went beserk, lashing out with the back of his hand, cutting across the side of the old man's face. "You crazy old coot," he shouted, his eyes swimming, half blinded. "You lying, crazy old coot!" He struck again and again.

But the old man just stood there.

"Make this place the city of your dreams!" he cried out. "Make it yourselves! It's not fair to expect it all to be made for you. We've got to work! There's no magic in the world. We've all got to work so hard."

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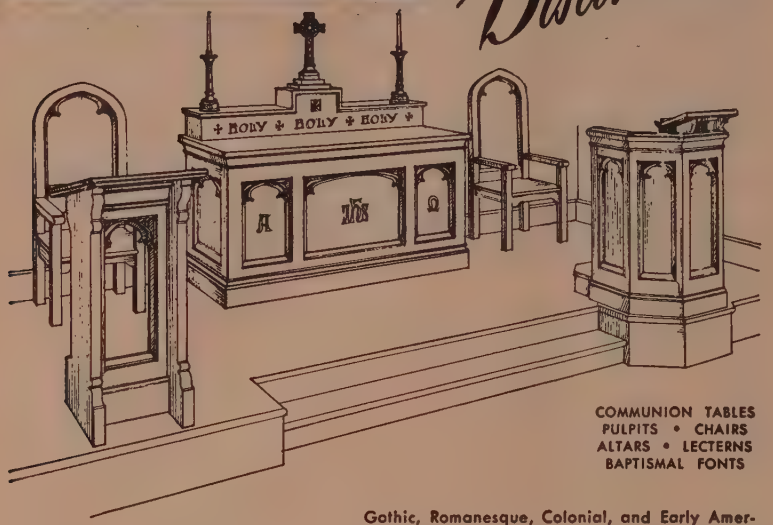

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Biographical Sermon for February

Henry Wadsworth Longfellow—American Poet

by Thomas H. Warner

Take heed that ye despise not one of these little ones.—Matthew 18:10.

HENRY WADSWORTH LONGFELLOW was born February 27, 1807. He died in 1882. He is said by one critic to be "the best known and best beloved of American poets." Longfellow was the son of a lawyer. He graduated from Bowdoin College at the age of eighteen. He entered his father's law office, but the college trustees sent him on a European tour to qualify him for the chair of foreign languages. One result of that tour was his translations of foreign poems.

His first volume of original verse appeared in 1839. It created a favorable impression. *Ballads and Other Poems* was published in 1841. It contained The Wreck of the Hesperus, The Village Blacksmith and Excelsior. From that time Longfellow's reputation was established. His charm and simplicity not only appealed to his own countrymen, but to English-speaking people all over the world.

In 1847 Longfellow produced his greatest work, Evangeline. In 1855 he wrote the Song of Hiawatha. It was immensely popular on its appearance. Emerson declared it "sweet and wholesome as maize."

However it called forth one sarcastic criticism. A writer said: "At the risk of being called iconoclastic, we must call attention to the long unchallenged whopper worked off by one H. W. Longfellow, in the thin disguise of poetry. He tells us that Hiawatha was so strong of arm that he could shoot ten arrows upward, and the tenth had left the bow string ere the first to earth had fallen. Then a little further on he tells us that this same Hiawatha was such a sprinter that he could shoot an arrow from him and run forward with such swiftness that the arrow fell behind him.

"Sounds nice, but the man who proves things by figures has been at work on the tale and the results are deplorable for Mr. Longfellow's veracity. By figures that do not lie it is shown that in shooting the arrows upward Hiawatha sent them at a velocity of 144 feet a second. With this as a basis, and employing trigonometry, and allowing for the value of the constant gravity, arrows shot horizontally traveled at a velocity of at least 100 feet a second, or seventy miles an hour. Now if Hiawatha could run fast enough to beat that he was certainly going some."

Longfellow's love for children breathes in his poems, his journals and in every act toward them, as his friends testified.

James T. Fields one day drove out to see him and took with him five children who had never seen the poet. Longfellow took them in his arms, showed them his house and gave them one of the pleasantest days of their lives.

This story is related by Professor Luigi Monti, an intimate friend of the poet. One Christmas Day he was walking to the house when he was accosted by a girl about twelve years old, who inquired the way to Mr. Longfellow's. He told her he would show her the way. When they reached the house she said, "Do you think I can go into the yard?" "O, yes," he replied, as he pointed out to her the window where Longfellow would probably be.

When he entered the room he found the poet was standing with his back to the window so that his face could not be seen. "Do look out of the window and bow to that little girl who wants to see you very much," he said. "A little girl wants to see me very much, where is she?" He went to the door and called to her, "Come here, little girl, come here if you want to see me." He invited her in, showed her the old clock, the chair presented him by the Cambridge school children and many other interesting things.

There was a little boy of whom Longfellow was very fond and who often came to see him. One day the child looked at the row of books in the library and said: "Have you got 'Jack the Giant-killer'?" Longfellow had to confess that his library did not contain that volume. The boy seemed very sorry. Presently he slipped down from his knee and went away. Early the next morning, Longfellow saw him coming up the walk with something closely clasped in his little fist. The boy had brought him two cents with which to buy a "Jack the Giant-killer"

to be his very own.

When Longfellow was in London on one occasion, Queen Victoria sent for him to come and see her at the palace. He went, and just as he was seating himself in the coach after the interview, a man in working clothes appeared, hat in hand. "Please, sir, yer honor, an' are you Mr. Longfellow?" he asked. "I am Mr. Longfellow," said the poet. "An' did you write the Psalm of Life?" he asked. "I wrote the Psalm of Life," replied the poet. "An', yer honor, would you be willing to take a working man by the hand?" Longfellow gave the man a hearty handshake. In speaking of the incident he said: "I never in my life received a compliment which gave me more satisfaction."

Longfellow was very popular in England. After his death a bust of him was placed in the Poets' Corner in Westminster Abbey. He was the first American to be so honored.

In his song, The Day Is Done, Longfellow wrote:

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start:

Who, through long days of labour,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Those lines express the genius of his own poetry.

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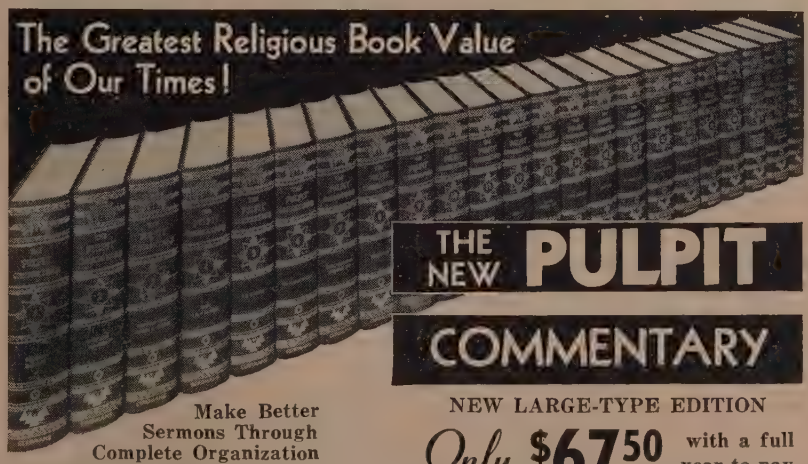

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MESSAGES OF THE GREAT WRITERS

Herbert George Wells

by Albert D. Belden

FEW men influenced the mind of the recent generations more widely or powerfully than H. G. Wells, novelist of social redemption. He was, without doubt, the most influential secular prophet of the modern age. Beginning as a most original novelist he became in his second period a constructive social critic and humanist of the first water and his later books will linger on, like those of Carlyle and Ruskin, as a mine of inspiration to generations yet to come.

Wells was born in South Bromley, a part of Kentish London which he has immortalized in his earlier novels. His father, Joseph Wells, was a bowler for Kent county cricket of some renown, his mother, Sarah, was an upper-servant at Up Park and as such always had a leaning toward the "gentry." Wanting her son to follow a genteel trade she put him in the drapery. Later Wells wrote: "For a wretched couple of years in my boyhood I slept in one of those dormitories, ate the insufficient food supplied, and drudged in the shop. Then when I was fifteen I ran away one Sunday morning to my mother and told her I would rather die than go on being a draper. The seventeen miles tramp, without breakfast, to deliver that ultimatum is still vivid in my memory. I felt then most desperately wicked, and now I know it was nearly the best thing I ever did." Wells then went into a chemist's shop which inspired one of his best books *Tono Bungay*. Then he turned later to teaching his favorite study, biology, and so laid the foundation of his deep scientific interest. His early experiences gave his observant mind an insight into working-class life, his mother's contact with Up Park provided him with studies in aristocratic conditions, including access to a fine library, and so he was early equipped as a critic of his age.

Then, similar to Shaw, a football accident turned him into a writer.

The Earlier Novels

In his novels *Kipps, The History of Mr. Polly* and *Love and Mr. Lewisham*, Wells gives us a picture of what his life might have been if he had stuck to the drapery. Incidentally we get a glimpse of Wells' amazing capacity for work in his early years.

"Up and busy at five with all the world about me—horizontal, warm, dreamy-brained or stupidly mulish. By eight, with three hours clear start—three hours knowledge—ahead of everyone. It takes, I have been told by an eminent scholar, about 1000 hours' sincere work to learn a language completely—after three or four languages much less—which gives you at the outset one each year before breakfast. Could anything be simpler or more magnificent? In six years Mr. Lewisham will have his pick of six languages, a sound all-round education, a habit of tremendous history, and still be four-and-twenty."

After these early stories which were highly biographical and in which he pillories the higgledy-piggledy commercial shop-life of Victorian days, ("licensed citizen-breakers" he calls the little shops), he began a spate of scientific novels. *The Invisible Man, The Food of the Gods, The First Men in the Moon, The Stolen Bacillus, When the Sleeper Awakes, The War in the Air*, etc.

His inventive genius was amazing. He had a sense as he call it, of "the infinite plasticity of things." Look at this list: a machine that could travel through time; a man who could be invisible at will; a drug to make men float like balloons; another to make them live a thousand hours in one; a crystal egg in which the life of Mars could be watched; a man who could stop the sun; a food to make giants; a method of turning animals into men; an angel who visited a rural vicar; a homicidal orchid; a man who passed outside space; and finally the airship and the aeroplane many years before they were invented. It was a great cult of wonder embodying many parables bearing most aptly upon modern life. *The Sleeper Wakes* is the best specimen book to read for this phase of Wells' works.

The sex problem was bound to engage Wells' attention as a social critic and also because his private experience was rather chequered, consequently we find a series of novels dealing with the relations of men and women. *Ann Veronica, The Passionate Friends, Marriage, The New Machiavelli.* These

works though very readable will not endure, they are dated and too commonplace. After the First World War, however, Wells' genius had a new burst of flame. He gave us in rapid succession a series of brilliant novels enshrining the bright hopes of that period for a new world. *Mr. Brittling Sees It Through,* is a work to endure for all time as a picture of the average Britisher of the First World War. *The Undying Fire, The Secret Places of the Heart, Men Like Gods, The Dream,* all speak forth the fierce idealism of the post-war years. Of these *Men Like Gods* will best repay reading. Then came a strange interlude in Wells' career. He seemed to return to religion though with his rather irritable straining after originality. He wrote *God the Invisible King, The Soul of a Bishop,* and a book of confessions *First and Last Things.* Needless to say his religious ideas were anything but original and alas, the verdict was not definitely Christian and remained vague and blurred. These books are chiefly valuable as displaying this cold arch-intellectual making tremendous spiritual admissions such as "No man is alone in himself. Someone haunts the silent corridors of his mind." Alas, the change was not stable.

Non-Fictional Works

There is a whole range of Wellsian literature outside his novel-writing. His great mind was too heavily engaged with the problems of post-war society for him to be satisfied with the indirect approach of fiction. Everyone should at some time or other read the following works of Wells: *The Outline of World History* (containing the famous verdict "Jesus stands First"); *The Modern Utopia, The Open Conspiracy, The Work, Wealth and Happiness of Mankind, The Science of Life* (with Julian Huxley), *World Brain, The Fate of Homo Sapiens, The Shape of Things to Come.*

In his later novels and in these other works Wells displays a passion for the unity of mankind that takes the place of religion for his mind. In fact he uses the language of religion regarding it. "The welding of humanity into a happy, healthy, co-operative family or World-Guild, free but harmonious, is Salvation, to doubt it or thwart it is Sin." No Christian can find fault with that as a goal though he may doubt whether Wells has grasped the way to that goal. Nevertheless, the great lesson we can all learn humbly from this truly great writer is to share his passionate belief in the future of man, and upon this planet. Never was there greater need of a mighty up-surge of

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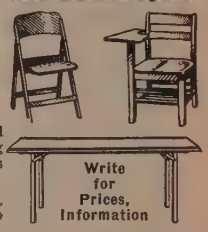

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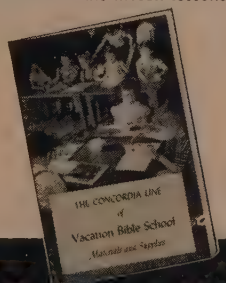

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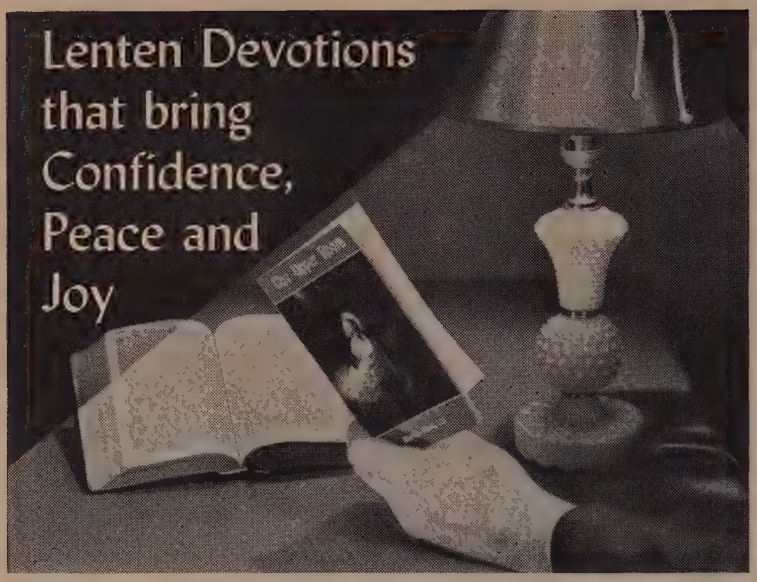

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human faith and hope regarding that possibility.

Wells' sublime belief in the perfect society on earth is a healthy challenge to the Christian who prays daily "Thy kingdom come." Wells used to complain that "man has paid so much attention to his past whence he came but cannot return and so little to his future whither he goes." If such a man, lacking the form of our faith in God, can yet believe in "heaven upon earth," how much more should we outrun his eagerness of anticipation?

H. G. Wells is certainly one of those prophets of God, of whom Christ would say "He that is not against us, is for us."

Pastors as Counselors

Once, a distinguished psychology professor said to me while we were lunching, "Sometimes I ask groups of my students, to whom they say they would choose to go if they were in trouble or in need of help. Why is it, you professional churchmen are always near the bottom of the list?" Well, the answers to that pertinent question are many, but one may be that we suffer from the "preacher" stigma; we talk, rather than listen, easily; we moralize rather than diagnose; we judge without knowing the facts, and, without knowing, we may thereby be building up "quilt."

I know a successful midwest college president—a seemingly self-sufficient leader, who has periodically gone back to a small town in Maine, whenever he gets a chance, to talk over his problems with a homespun country doctor there. They go fishing, canoeing, hunting; they talk and yarn, and particularly, they listen to each other and God. And they come out the wiser with a new perspective on their troubles and perplexities.

In the Wellesley Hills Congregational Church in Massachusetts—the church to which Roger W. Babson belongs—they have actually organized the laymen with office hour relays throughout the week, what they call the Open Door—a place of help for anyone who comes in. This has now been going on for more than ten years, with significant results in laymanship, counseling, sharing, fellowship, service and helpfulness.

What we are looking for, after all, is a two-way sharing that will lead to understanding, bring perplexities out into the open, illuminate our troubles in the clear light of "person-to-person" religion. Sometimes we need no more than someone to listen.

Reprinted from "Real Protestant Need for Social Skill in the Church" by Ellis H. Dana.

A LOOKING AHEAD ARTICLE

Flower Sunday Festival

*by Lloyd W. Mullis**

Consider the lilies of the field, the daisies, the gorgeous radiance of the golden glow, the rare fragrance of the sweet peas, how they grow; they neither toil nor spin.

ONCE a season, at varying months according to early and late blossoming, the church sanctuary may be decked with the season's flowers or colored leaves. The flower committee may need Saturday afternoon and evening to arrange unusual arrangements which will quicken the hearts of worshippers as they enter the sanctuary. The people may be invited to wear favorite flowers or be furnished with small corsages.

The service, with hymns, poems and special music centered around the beautiful in nature, will draw all hearts to Jesus Christ, who is far fairer and purer than the meadows and woodlands "robed in the blooming garb of spring."

Organ Prelude

"In a Monastery Garden"—Kettelby.

Call to Worship

MINISTER: O come, let us sing unto the Lord. Let us come before His presence with thanksgiving, and show ourselves glad in Him with psalms.

PEOPLE: In His hand are all the corners of the earth, and the strength of the hills is His also.

MINISTER: The sea is His, and He made it: and His hands formed the dry land.

PEOPLE: O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.

Introit

"The Lord Is in His Holy Temple"—Harrington.

Processional Hymn

"My God, I Thank Thee, Who Hast Made"—Maker.

Invocation in Unison

"For Purity of Heart."

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen.

Junior Choir

"All Things Bright and Beautiful"—Old English melody.

Solo

"Thank God for Flowers"—Wagner.

Litany of Growing Things

MINISTER: In the beginning God created the heaven and the earth, and caused the sun to shine, the rain to fall, the plants to grow, and the earth to give forth her increase. Then God said, Let us make man in our image, and let Him have dominion over everything upon the earth.

PEOPLE: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

MINISTER: In the beginning was the Word, and the Word was with God, and the Word of God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men.

PEOPLE: I am come that they might have life, and that they might have it more abundantly.

Poem

I Love a Tree†
Ralph S. Cushman
(With organ music as background)

I love a tree,
A brave, upstanding tree!

*Minister, Clarks-Pierce Chapel Methodist Church, Clarks, Nebraska.

†From "Hilltop Verses and Prayers" by Ralph Spaulding Cushman. By permission of Abingdon-Cokesbury Press.

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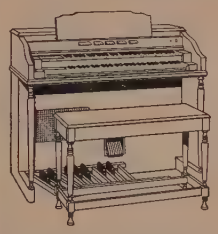

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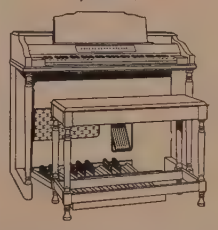

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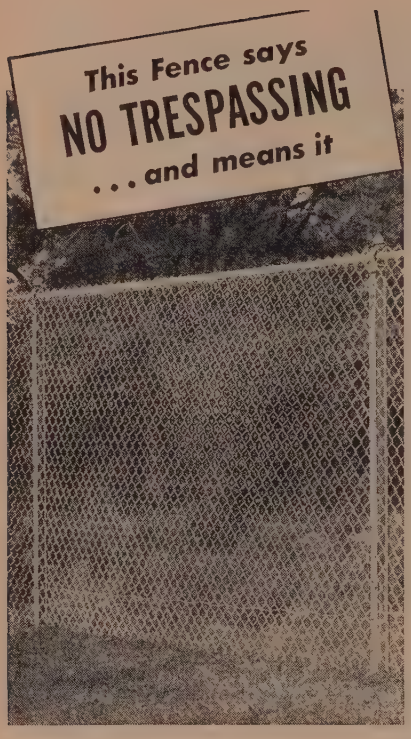

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When I am wearied in the strife,
Beaten by storms and bruised by life,
I look up at a tree, and it refreshes me.
If it can keep its head held high,
And look the storms straight in the eye,
Ready to stand, ready to die,
Then by the grace of God can I—
At least with Heaven's help, I'll try;
I love a tree, for it refreshes me!

I love a tree!
When it seems dead,
Its leaves all shorn and bared its head,
When winter flings its cold and snow,
It stands there undismayed by woe;
It stands there waiting for the spring—
A tree is such a believing thing.
I love a tree,
For it refreshes me!

Scripture Thought

Psalm I

(With organ music as background)

Solo

"Trees"—Kilmer.

Anthem

"Thank God for a Garden"—Del Reigo.

Prayer Poem

Out in the Fields With God‡
Elizabeth Barrett Browning

Organ background—"Sun of My Soul"

The little cares that fretted me
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy posies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

Pastoral Prayer

O God our Father, Who dost govern all things in heaven and in earth, and hast created everything in its splendor, help us to worship Thee in the holiness of beauty, that some beauty of holiness may appear in us.

The heavens declare the glory of God; and the firmament showeth His handiwork. So may our souls praise Thee and may our hearts sing of Thy majestic greatness.

For this day that Thou hast made and the beauty of Thy sanctuary we thank Thee. Thy great love is revealed through the fragrance of flowers and Thy care is made known through the beauty of the lilies. Help us to cast our cares on Thee. Lead us in green pastures and beside the still waters.

Through the mystic harmony found in fields and flowers, may our spirits be in perfect accord with Thy spirit. Grant us beauty born of Thee Who art the author of man's peace and perfection.

May Christ, the Rose of Sharon, and the Lily of the Valley beautify our lives and add glory to our living.

Forgive our foolish fears and our reluctance to trust in Thy Providence. Even as the lilies are free from fret and toil, so may we be unencumbered with anxious thoughts for the morrow. As the flowers are nurtured by facing into the sun, may we ever look to the Son of Righteousness, Who will satisfy our souls unto eternal life. As the flowers perennially burst forth in new life; in the spring of eternity may our souls blossom into the full flower of the Sons of God. We pray in the beautiful Name, which is above every name, even Jesus Christ our Lord. Amen.

Solo

"The Lord's Prayer"—Malotte.

Choral Prayer Response

Threefold Amen—Danish.

Poem

I Saw God Wash the World§

William L. Stidger

(Organ background—Hymn No. 140, Methodist Hymnal

I saw God wash the world last night
With His sweet shower on high!
And then when morning came
I saw Him hang it out to dry.

He washed each tiny blade of grass,
And every trembling tree;
He flung His showers against the hills
And swept the billowy sea.

The white rose is a cleaner white;
The red rose is more red
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee,
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!

Ladies' Trio

"In the Garden"—Miles.

Presentation of Tithes and Offerings

Offertory

"Green Cathedral"—Hahn.

Hymn of Preparation

"For the Beauty of the Earth"—Kocher.

(To be sung antiphonally by the choir and congregation.)

Scripture

Matthew 6:25-34.

‡From Christ and the Fine Arts, Maus, p. 539-540. Published by Harper & Brothers, New York 16, N. Y. Used by special permission of the author.

§Gratitude is hereby expressed to Mrs. Ira Berkey Stidger for permission to use Dr. William Stidger's poem. It can be found in his own book of poetry titled "I Saw God Wash the World Last Night," page 11.

Meditation

"Consider the Lilies."

Through these lovely flowers, God is speaking to us today. Will you, as Jesus asked His listeners to do, consider the lilies, the roses, the phlox, the golden glow to see how they grow and are fed?

Lives are often shallow and uninteresting because men have lost their outreach for objects sublime, for views of grandeur, for the arts of the masters, for the beauty hid in flowers.

There is One of whom we may be sure that He not only knew the flowers, but He loved them and seemed to understand their purpose. As a boy Jesus must have wandered over the Nazareth hillsides to gather flowers for Mary's hands. How often mothers have received flowers from little hands and tenderly placed the short stems in water.

All of His life Jesus watched the spring return bringing the hillside lilies. From the flowers of the field and the birds of the air Jesus learned from God's nature book how to trust His Heavenly Father for each day as it came. He was not anxious about the morrow. Today is in God's hands. Will not tomorrow be also?

The flowers were dressed in beautiful hues. The birds were fed and the death of one did not escape the eyes of God. Because Jesus understood so well, His words find ready response in our minds:

Consider now these lilies of the field;
They toil not neither do they spin;
And yet I say that Solomon,
Your boasted King, with wealth and glory,
Was not arrayed like unto one of these.

For three years Jesus walked the ways of men. He talked with the children in the market place. He encouraged the outcasts as He met them along the roads. He loved one and all. To them all He talked of trees, birds, flowers, wheat and tares, rock and sand, things they knew. "Trust God," He said, "be not anxious. Your heavenly Father knows that you have need of all the common necessities and He will provide for your needs as He does for the needs of these things of nature."

Yet many did not understand. Cruel men put Jesus to death. But He was not to die forever. He rose to life in Joseph's lovely garden and since men have known that He perennially lives. The white lilies forever symbolize not only the purity of Jesus' life but His resurrection.

(Turn to page 59)

Wurlitzer Organ Wins Important Place in International Church Convention

As part of the official planning for the 17th Biennial Convention of the United Lutheran Church in America at Des Moines, Iowa, October, 1950, a Wurlitzer Organ was selected to head up the musical part of the program.

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Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

Sickness and Sunshine

By Mrs. John Paul Jones*

WHEN visiting the sick and shut-ins either through a friendly urge or as a parish obligation, one has a responsible duty to perform. Many persons do not stop to consider the results of a call. Its importance becomes apparent when one considers what a determining factor the visit may be. Will the visit bring sunshine and cheer or an annoyance to the patient and nurse? Edgar A. Guest, the poet of the people, has this to say:

There should be schools to teach the way
To visit with the ill;
To give instructions what to say
And better, when to keep still.
I know with good intentions all
The visitors are moved to call.
But after visits many a nurse
Has found her patient's fever worse.

Before entering the sickroom, ask yourself this question: "What have I to offer that will benefit the patient? Do I have a pleasant countenance? An understanding smile? A fear dispelling voice? And a bit of good humor?"

When visiting the sick it is well to know about the spiritual background of the person. Then strive to minister to his special needs. If he is a member of your church, and his physical condition will permit him to read, he will be interested in the church literature and bulletins. Your visit will help to take the place of his fellow members. If he is not a church member, he has probably had time to think and you should strive to help him think about the things which will lead him to a decision for Christ. The daily devotional booklets published by the various denominations are always acceptable. Spiritual talks may leave the mind, but the written word remains. Reading material that will not tax the strength is advisable.

In serious illness it is best to speak to the nurse or doctor how you can best help the patient. It is important that the nurse be recognized before entering the room. If you inquire about the patient's condition, do so outside the room. If possible, know something of the history of the case twenty-four hours before the visit. In cases of prolonged illness tell the patient you will be back at a certain time, then keep your promise. It should be a pleasant anticipation. Short, frequent visits are better than long, infrequent visits. Modify your visits by the condition of the patient, also the relations between you. Where patients are unable to read for themselves, offer to read to them from the Bible or other literature. If you are a person who knows how to pray ask him if he would like a prayer. Make it a short sincere prayer for the special needs of the person. It is not necessary to have prayer each time you call, especially if the minister and others have called who may be praying with him.

If the patient is talkative, be a good listener. Don't try to sell yourself. Remember most patients want to tell their story. The definition of a bore is—one who talks about himself when you want to talk about yourself. You have gone to cheer and not to be cheered. If you do the talking, select the subjects that are of interest to the person who is ill.

I have yet to know a person who is ill who does not enjoy a little surprise. I say "little" because some little thing does not place one under obligation. My hobby is to leave for the tray, small glasses of jellies and jams, personalized. Usually a homemade rhyme accompanies the glass of sweets. A packet of correspondence cards, with stamps tucked in—with which to write "thank you" notes invariably please. It is foolhardy to carry quantities of food which oftimes the patient is forbidden to eat. Large bouquets of flowers that have lost their freshness are often carried into the sick room because they came from "the church al-

*Parish visitor, First Methodist Church, Joplin, Missouri.

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tar" or some other beloved organization are inappropriate and make extra work for the hospital attendants. Small, delicate bouquets or little pots of growing things, green and alive are delightful. During convalescence, fruit juices, fresh fruit or candy may be taken providing the nurse's consent is given.

Remember, let the object of your call be one of kindness and sympathy instead of curiosity.

To the chronic sufferer and to those who have no hope of recovery do all you possibly can to leave a little ray of sunshine. Then you will be worthy of the poet's benediction:

God bless all words of kindness
That lift the heart from gloom.
And in life's barren places
Plant flowers of love to bloom.

Flower Sunday Festival

(From page 57)

Poem

God Will Take Care of You/
W. S. Martin

(To be read with hymn as musical background or it may be used as closing hymn.)

Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

Through days of toil when heart doth fail,
God will take care of you;
When dangers fierce your path assail,
God will take care of you.

All you may need He will provide,
God will take care of you;
Nothing you ask will be denied,
God will take care of you.

No matter what may be the test,
God will take care of you;
Lean, weary one, upon His breast,
God will take care of you.

Chorus

(Use as a summary ending, only once):

God will take care of you,
Through all the way, o'er all the way;
He will take care of you, God will take care of you.

Recessional Hymn

"This Is My Father's World"—Sheppard.

Benediction

Organ Postlude

"Clair de Lune"—Debussy.

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NEW BOOKS

New Books About Jesus Christ

The Man of Sorrows by Albert T. W. Steinhaeuser. Augsburg Publishing House. 293 pages. $2.50.

This is a new edition of a well-known devotional classic by the late Albert T. W. Steinhaeuser who at the time of his death in 1924 was pastor of St. Michael's Lutheran Church of Allentown, Pennsylvania. The work consists of forty meditations based on the events leading up to the suffering, crucifixion, death and resurrection of Jesus. Each meditation consists of a simple account of one of the incidents in this period of the life of Jesus, a prayer, and a litany. The first two parts are always of the same pattern, but there is some variation of form in the third.

The idea of the book is to furnish material for devotional reading during Lent. The meditations are, as a rule, five or six pages in length, including the passages of scripture upon which they are based. Occasionally selections from hymns and other poetry are included. The plan is for one of these aids to devotionals to be read on each of the forty days of the Lenten season. The poems included are simple and devotional rather than theological. The prayers combine beauty of language with depths of spiritual aspiration. Some of the litanies are especially impressive and should be helpful to seekers for the higher life.

The publishers report that this is a completely new edition of *The Man of Sorrows*. The format of the volume is attractive, the print large, and the meditations arranged in such a way as to enable the reader to get the material with a minimum effort.

L. H. C.

The Christ of the Cross, Dare Christians Follow Him? by Richard Morgan. Richard R. Smith, Publisher, Inc. 285 pages. $3.50.

This is an unusual book, I almost said, "a strange book." There are few readers who will agree with all that is written in it, while most of them must agree heartily with many of the positions taken. Perhaps this may be due to the fact that the author combines a very conservative theology with a most insistent demand for the application of the social gospel. Most readers with a liberal outlook in theology will object to the many references to the Devil as the controlling force in the world. This sentence is typical of the position of the author, "The Devil reigns, but God is in remote control."

This book begins as a rather homiletical treatment of the life of Jesus and continues in that vein for six chapters, with generous quotations from the Gospels and other Scripture as well as applications to the world in which Jesus lived and also to our own life and times. Chapter VII deals with the church of New Testament times. The next chapter is a very searching study of The Plight of the Church Today. Concluding the volume is a discussion of the pertinent question, "Dare we do other than follow Jesus?"

The charge which Mr. Morgan makes is that the church is too much concerned with man's business to the neglect of God's. The church is concerned with the private worship of God but is failing to perform her real mission, to lead the world in the application of the social teachings of the Master to the whole of life, including the political and economic aspects. As the religious leaders of a former day crucified Jesus, so the religious leaders of our day are crucifying the teachings of Jesus.

With the author's conclusion that in following the teachings of Jesus is the only hope of the world, we will all agree. Perhaps it is not the preacher's business to be practical, but we feel that Mr. Morgan, like the rest of us, has told us what to do without telling us enough about how to do it. Or is the method of the application of the gospel to society a technique that each must work out in the situation and time in which he finds himself?

C. W. B.

Hindu View of Christ by Swami Akhilananda. Philosophical Library. 291 pages. $3.00.

It is stated on the jacket of this volume that "this is the first time that a Hindu religious teacher has written a comprehensive book on Jesus, the Christ." The purpose of this study is to set forth the similarities and differences in the beliefs of Hinduism and Christianity and to present a Hindu conception of Jesus.

Some forty years ago a cultured Hindu asked your reviewer's father, "I accept your Christ as a great teacher and also as an incarnation of God, but why cannot you accept our Krishna as one of the incarnations of God?" Such a remark expresses the essential philosophy set forth in this volume, namely, that there have been numerous incarnations of God in the world and that Jesus was one of them.

The first three chapters deal respectively with Christ as Incarnation, an Oriental and a Yogi. Incarnations of God are said to possess markedly different personalities from the general run of mankind. They fulfill the needs of their age, have a clear vision of their goals, possess perfect peace, and are manifestations of the love, mercy and grace of the Divine Being. Jesus is here presented as an "Oriental of the Orientals" whose teachings cannot fit into the philosophy of modern Occidental countries. Since a true Yogi is one who is able to transform others and is a follower of the path of love, Jesus was "thoroughly established in yoga, union with God."

The remaining chapters of the book deal with spiritual practices, Christ and everyday problems, Christ and the Cross, Christ and power, the spirit of Easter, teaching and preaching, and Christian missions. Missions should consist of sharing activities rather than with the saving of souls. Relations between Hindus and Christians should be extremely friendly and harmonious. "Hindus should welcome Christian missionaries and Christians should welcome Hindu missionaries as co-workers and co-builders of a harmonious civilization."

As Mr. Akhilananda frankly surmises, this book will impress conservative Christians as too liberal, and some liberal Christians may find it too orthodox, for Jesus is presented as more than a mere good man. But although one may disagree with certain of the author's beliefs, this is a rewarding and discerning book for any interested in seeing how Jesus looks to Hindu eyes and in promoting a better understanding between Hindus and Christians.

J. C. P.

The Man Jesus Was by Max Schoen. Alfred A. Knopf. 271 pages. $3.00.

Max Schoen was born in Austria and until the age of fourteen was educated for the Jewish Orthodox faith. After coming to America, he left the rabbinical studies and became a teacher. Captivated by the character of Jesus, he spent a long time studying his subject. In 1947 Dr. Schoen decided to retire to his home in Thetford, Vermont, but visiting professorships at Dartmouth College and Hamilton College have kept him very active in academic life. He is the author of a number of books. His best known writings are *Thinking About Religion, Human Nature,* and *Human Nature in the Making.*

The portrait of the Galilean in this book is drawn in the colors of the Synoptic Gospels. In Part One the thesis is developed that although the authors of these three records were evangelists and not historians, they do nevertheless portray the real Jesus together with a mass of tradition that had arisen about him by the time the earliest of the records was written. Part Two traces the development of the Jewish view of history as the drama of redemption, a view that reached its

climax in the time of Jesus when hope was high in Israel that the coming of a Messiah sent by God could not be far off. The man Jesus emerges from the impact he made upon this hope, is the theme of Part Three.

The aim of the author has been to penetrate to the vision that possessed this man and drove him on relentlessly in the face of the shameful death that awaited him. Dr. Schoen points out that the Jew forgets, because of what the Christian has done to him in the name of Jesus, that Jesus was a genius of the spirit, and the Christian ignores, because of what he claims the Jew did to Jesus, that Jesus was a Jew. In order to know who the man Jesus was the author insists that we must not stand in either of these warring camps. Between them Jesus "has nowhere to lay his head."

Here is a book which will please neither the Orthodox Jew nor the conservative Christian. Nevertheless it is a scholarly, spiritual and honest study of the life and teachings of Jesus of Nazareth. The author frees Jesus from religious dogma, rediscovers the essential genius of his teachings and gives to the modern world his evaluation of the founder of Christianity.

W. L. L.

Life of Jesus by Edgar J. Goodspeed. Harper & Brothers. 248 pages. $3.00.

Although Dr. Goodspeed is the author of thirty-six books, a collaborator in twelve others and the translator of the New Testament into American language—not the King James terminology—this is his first book on Jesus. In 1935 the reviewer heard a student in one of the author's classes ask whether he would ever write a life of Jesus. Dr. Goodspeed replied that he was not sure whether he would because it would be a very difficult task. The reviewer is very glad he found time to write a volume which is a climax to his many years of study.

Three characteristics mark the work of Dr. Goodspeed. These three characteristics permeate his biography of Jesus. There was always the deep sincere religious enthusiasm for his subject. In the second place, Dr. Goodspeed believes that the language of the New Testament and the thought of Jesus was for the common folk. It is for this reason that his translation of the New Testament appeared in many newspapers of the land. Lastly, he saw not only the teachings of Jesus but also the whole story of the early church and its interpretation of Jesus as a tremendous drama of salvation.

The introduction of this volume is an excellent summary of his lifetime conclusions concerning the authorship and meaning of the various books of the New Testament. Upon these conclusions he bases his life of Jesus. The eighteen chapters, written like a story which must be told, contains what he calls "the most tremendous drama in human history, and the most paradoxical." With sincere religious imagination based upon reliable findings of New Testament scholarship, Dr. Goodspeed has written an inspiring book.

Two maps of Palestine, a subject index, and a quotation index add to the usefulness of the biography. This volume, like his excellent translation of the New Testament, will appeal to laymen and clergymen alike.

W. L. L.

SO WE BELIEVE, SO WE PRAY

The Essence of Christian Faith

George A. Buttrick

PUBLICATION DATE — January 29

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HERE IS A BRILLIANT, penetrating exposition of our fundamental Christian beliefs—a forceful statement of our basic relationships to God and to each other, and the motivations which should govern them.

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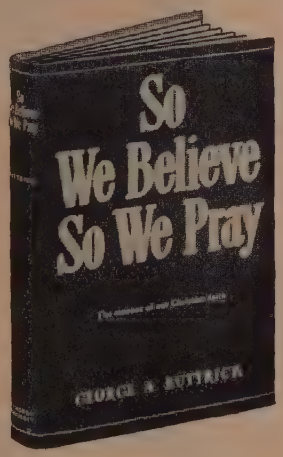
For every Christian, here is an illuminating exposition that brings new light to Christian beliefs, new breadth and depth to prayer.



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The Coming of the Kingdom
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The Prayer for Deliverance from Evil
The Doxology of the Prayer

THE AUTHOR

GEORGE A. BUTTRICK, pastor of the Madison Avenue Presbyterian Church, New York City, is one of Protestantism's keenest thinkers and most distinguished preachers. Recognized as one of the most influential religious writers of this generation, he is the author of *Prayer*—a work which has become classic in its field— and other valuable works.

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Clovis G. Chappell

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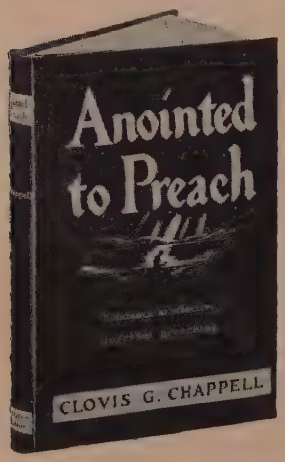
Studded with unforgettable illustrations, lucid, compact in its presentation, *ANOINTED TO PREACH* points the way to a lifetime of preaching that is successful in the best sense of the word. To all ministers it offers the vigorous, assured, affirmative role of prophet, and through that role a growing and enthusiastic congregation.



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Preparing the Sermon
Our Finest Hour
Keeping Fit

THE AUTHOR

CLOVIS G. CHAPPELL has long been recognized as one of the outstanding preachers of this country. The force and power of his sermons, his rare understanding of the Bible and of human needs, have made him in constant demand as a speaker and special preacher. During his long and successful ministry he served pastorates in many states—most recently First Methodist Church, Charlotte, North Carolina. He retired from active pastoral work in 1949 and devotes himself to preaching at special services and occasions, and to writing.

At Your Bookstore . . *Abingdon-Cokesbury*

Sayings of Jesus by Heinrich Weinel and Conrad Henry Moehlman. Bookman Associates. 95 pages. $1.00.

No life of Jesus can accurately be written since so much of his youth and young manhood is blanketed with silence. It is of little value compared with the invaluable tuition he gave and, in truth, the relation between his teaching and his personality is so intimate that to read the latter is to know the Lord. In this orderly presentation of the sayings of his, the real Jesus can be discovered. We find the real Master in the things he said. He was not setting up a regimented religion. He emancipated himself from Judaism and did not establish a system of religion for his followers.

Doctor Moehlman has translated, abbreviated and rearranged a collocation of the sayings of Jesus done by Professor Weinel of Jena, an outline that will prove helpful in revealing the true Jesus. The Bible text used is the translation by Doctor Moffatt.

This reviewer sat under the teaching of Doctor Moehlman and has a copy of this same book used by him in his lectures. Now it is available for all. It will prove helpful to those who wish to see Jesus in his interpretation of Himself, his view of the kingdom of God, his estimate of man and his attitude toward society.

O. L. I.

The Story of Jesus by Blanche Hoke. The Judson Press. 200 pages. $1.00.

Miss Hoke has done the job of an expert in the preparation of this teacher's manual for this Weekday Church School course, Grades 3 and 4. The author has the ability of presenting her material, which is very helpful and complete, in a lucid and attractive manner. It is interesting to note how skillfully she weaves into the lesson material such things as handwork, collateral readings, worship suggestions and memory work. There is also a directness in her approach, each paragraph being carefully annotated, so that even the most inexperienced teacher can use the material effectively.

By the end of the year's work the average pupil should have a good understanding not only of the life of Jesus, but also of the temper of His time, and the Way of Life which he uniquely revealed.

J. S.

The Christian Community

Christian Love by Paul E. Johnson. Abingdon-Cokesbury Press. 240 pages. $3.00.

Dr. Johnson, who is professor of the psychology of religion in the Boston University School of Theology, has made a vital contribution to current religious thinking by his study of Christian Love presented in this volume. Sermons innumerable have been preached upon this theme, theologians have discussed it in scholarly dissertations; now comes this needed psychological approach. In the preface the author states that the subject of Christian love can best be investigated by a psychology that is social and religious. He follows that method throughout the book.

The first three chapters deal with the definition of Christian love as well as of love in general. After this lucid and effective introduction of the subject, followed by a valuable chapter on "Education for Love," the rest of the volume is devoted to practical applications of Christian love in the family, sex relationships, world conflicts and the Christian community. All of the chapters abound in interesting illustrations from the fields of psychology, sociology, education and social work. If we were forced to choose the most valuable chapter we would waver between choosing the one dealing with "Sex and Marriage" and the discussion of "Explosives in Social Conflict" which is concerned with social conflicts that result in the defeat of love, aggression and war.

To quote from this book is almost a hopeless task as one would end up copying a large portion of the volume. All we need to say is that for every pastor and religious educator this is the book of the year.

C. W. B.

Positive Protestantism by Hugh Thompson Kerr, Jr. Westminster Press. 147 pages. $2.50.

"By Positive Protestantism is meant nothing more, and also nothing less, than a straightforward, unequivocal proclamation of the gospel." This quotation from the foreword gives the theme of the book in a sentence. It is also quite true, as claimed, that this is not an anti-Roman Catholic book.

It is common enough to find in let-

The Theology of Albert Schweitzer for Christian Inquirers

E. N. Mozley

A long epilogue by Dr. Schweitzer climaxes this collection of excerpts from his four great theological works. In the body of the book the author supplies a commentary running through the various selections and showing the development of Schweitzer's eschatological thinking. The epilogue, comprising a third of the book, gives Schweitzer's matured conclusions on the problems of religious thinking and points out the importance of his conclusions for today's theology. An invaluable addition to any Schweitzer library and an excellent introduction to the religious thought of the "Man of the Century," a title bestowed on Schweitzer by the National Arts Foundation. **$2.00**

What organizations lobby for Christian churches? What methods are employed? What are the interests of church lobbies? These and other vital questions are answered in this fascinating, well-documented study of church lobbies in the past and present. The author gives a scholarly and dispassionate account of this important phase of our democratic government discussing the pros and cons of this controversial situation with impartiality. It is the first account of the activities of the many church organizations which now function in Washington to influence legislation. **$2.75**

Church Lobbying in the Nation's Capital

Luke Ebersole

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THE MACMILLAN COMPANY **60 Fifth Avenue, New York 11, N. Y.**

ters to the editors of religious papers the insistence that we get back to the preaching of the old-fashioned gospel, and there is usually a strong suggestion of the crank in such letters. To have a professor in one of the best-known theological seminaries saying much the same thing is not so common. It is one more sign of the deepening religious consciousness which is beginning to show itself. And because this book is one among other signs of religious revival it cannot be called unique or original. Rather, it is a clear and brief summary of what many in the traditional Protestant churches are now feeling.

For the average minister this book should come as a reassurance of the intellectual respectability of the new interest in the gospel. While a minister may admire what Billy Graham, for instance, is doing, he may not care to imitate him. He looks for guidance from someone more like himself. And this sober, reasonable, yet quite unmistakable insistence upon the gospel from a Princeton professor with an Edinburgh Ph.D. may be just what he needs.

Dr. Kerr begins by reviewing how "Protestantism at the present time suffers from a negative affliction." He then proceeds to the claim that "the Reformation . . . was the rediscovery of essential Christianity," and therefore, "Protestantism . . . is Christianity, because it has the gospel at its core and centre." He defines the gospel as "the good news of God in Christ for man's redemption." He reminds us that "it was the resurrection of Christ that put the divine guarantee on the gospel." He then observes how "all this is so basic, so self-evident, and yet so foreign to contemporary ideas about preaching." And it is this observation which provides the sense of urgency to him in his writing.

The book is simply and convincingly written. It can be sincerely recommended as profitable reading for any minister.

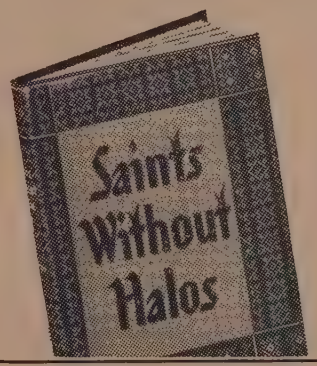
L. E. S.

The Dignity of Man by Lynn Harold Hough. Abingdon-Cokesbury Press. 143 pages. $1.75.

The many admirers of this author will welcome this new book from his pen. In a time when the apostles of despair continue pathetically to cast aspersion upon mankind, it is most refreshing to have a great liberal in the classical tradition write on the theme of man's dignity. The sub-title suggests something of the tone and mood of the book: Our Lost Birthright —and how to find it. He seems to take the reader by the hand so that together they explore such subjects as The Divine Image, Stand Upon Thy Feet, Repentance, Sin and Evil, Confronting the Cross, Social Action, Forgiveness, etc.

He brings to each chapter the erudition and understanding of a life-time. He has at his command not only Biblical literature, but a vast knowledge of all literature. Again and again one is impressed with the futility of neo-Orthodox teachings. This is a book that was needed, we are grateful that we have it, and it may prove to be his best book.

S. L.



by Alvin E. Magary

THESE ARE THE PEOPLE YOU'VE READ about in the most thrilling of books—the New Testament. These are the people you've always wanted to meet—to see for yourself what they were like and how they lived. Here are Gaius the "well-beloved," Rufus the "choice Christian," and many other colorful personalities. In short, these are the common people of the early Church—so very much like ourselves. **Some of the 24 chapters:** *A Middle-Aged Failure—The Man Who Meant Well—The Preacher at the Prizefight—The Doctor Tells the Story—The Saints and the Enduring Church.*

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Early Christians of the 21st Century by Chad Walsh. Harper & Brothers. 188 pages. $2.00.

What a seed bed for sermons, forum classes, discussion groups and the like this small volume is! It should be the basis of much thinking and acting for years to come.

Chad Walsh, English professor at Beloit College, interpreter of C. S. Lewis and author of "Stop Looking and Listen," describes what he calls the deathbed of civilization in the shorter first part of this book; then points out the possibilities for a deep Christian faith in all phases of life for the century to come. This second part is the significant one.

Discussing the rediscovery of reason, free will, and hope, he turns to the renewal of the individual as the source of all social gain. Then in society, with criminals or the "underloved," national affairs, and the family, he points out the necessary steps for Christian growth.

Under Education he shows how religion can be taught in the schools in spite of our separation of church and state, giving possible curricula to follow. In the chapter on the arts, he shows further that the new century can bring a creative fire into all life for all men. Finally, in the closing chapter on the church, he discusses possible ways of church unity, the growth of "cells" and of movements like the Ionia Group in Scotland, and the distinction between secular and religious. He concludes that the church must break through the hedge surrounding it, and take all life for its concern. If this is done, he says, the church will rightfully rise again on the third day, "stronger and with deepened dedication."

This is an excellent volume to ponder over, but not alone; get some one to share it afterwards in a discussion. It will lead into new life.

H. W. F.

Education for Family Life

How Love Grows in Marriage by Leland Foster Wood. The Macmillan Company. 183 pages. $2.50.

There is a fine maturity in this book which provokes confidence. It is not written by a tyro taking a swift fling at a problem. L. Foster Wood brings at once into his latest volume the poise which could come only from his years of quiet, steady, compassionate experience. His case studies (a hundred are cited) represent the thousands which he has compiled out of his professional life. Each copy of this newest treatise seems to gain from the realization that 400,000 books written by him have been sold before. The text of his current pages show that he has covered the whole of the literature in this very difficult field. He is not too modest to quote often from his own books, especially from his *Beatitudes for the Family* with their faint but memorable poetic glow.

Best of all however is the maturity of the excellent example, revealed in the achievement which lies behind this book. I do not mean the example of Dr. Wood's home life (of which we learn nothing), but the example of his official life, from which we can learn so much. The same newspapers which announced the publication of *How Love Grows in Marriage* carried the news of L. Foster Wood's retirement, after almost twenty years of service as Secretary of the Commission on Marriage and the Home, of the Federal Council of Churches. Some of us can remember him when he served as a Baptist missionary in the Belgian Congo, or came back home reluctantly to teach in Baptist College or seminary in the departments of social ethics. From these careers he turned to the most furiously questioned of all the Federal Council activities, at the time of hottest dispute. The slightest disposition toward cheap or flippant crudity in sex would have blown apart the sects. Any trace of anti-scientific sentimentality might have rebuffed and offended the cooperating liberals.

Dr. L. Foster Wood moved quietly ahead. His book claims that marriage at its best comes only when the people concerned are substantially different from each other. His life proves that this is true of the united work of churches. His volume lists as the great virtues for marriage — appreciation, the spirit of comradeship, capable of moving placidly through tensions. His career proves that these are the requirements for organized group life too. His title contends that love can grow in marriage. His secretaryship has made love grow, between the churches and himself, and between the various churches themselves, in a sector of life and thought where bitter misunderstandings were once rampant.

No wonder these words seem serene

(Turn to page 66)

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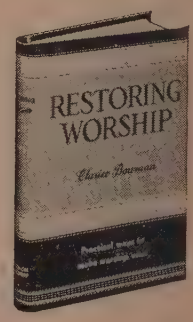

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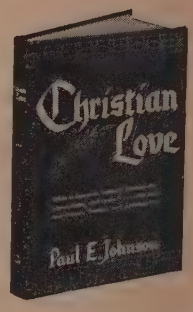

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by Paul E. Johnson

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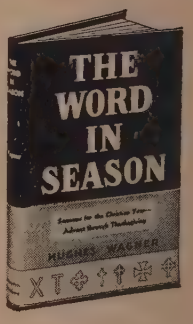

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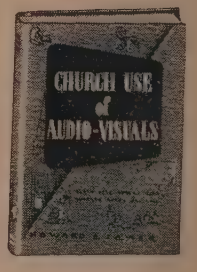

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Through the Publisher's Door

Many are they who pass leaving pleasant memories

By William R. Barbour*

D. L. MOODY MEN

To celebrate the fiftieth year after the death of D. L. Moody, we decided to reissue some of his most effective sermons just as they were preached. We did so in 1949, as a volume in our Great Pulpit Master series, and again we are reminded that it is quite impossible to trace the widespread and lasting influence of the great evangelist who, before the days of radio, is said to have spoken to the largest number of persons ever reached by the human voice.

For instance, consider the life story of the late Dr. William Evans. Several years ago he and I were having dinner together in Philadelphia and he told me that one day, when he was a young reporter on the New York Sun, his chief sent him up to the Fifth Avenue Presbyterian Church to see whether he could "dig up a story about that man Moody," then conducting a series of meetings at the church. Evans went and Mr. Moody spotted him and seemed to be preaching or rather just talking in a friendly way, not at a large audience but to William Evans.

On the way out of the church, Mr. Moody spoke to him in his blunt but kindly way and asked why he did not give up his life to God. And the result was that within a short time the young reporter Evans left New York City to attend the Chicago Bible Institute. Mr. Moody secured the money for the railroad ticket from Cornelius Vanderbilt.

That was a change of plans!

After several months, the young student was quite disturbed, for he felt that he needed more basic general education such as he could secure, he felt certain, at Mount Hermon School which Mr. Moody had founded across the Connecticut River from his boyhood home at East Northfield, Massachusetts. And so he wrote Mr. Moody who seemed to understand and sent him a check for his trip from Chicago.

Some months later, according to Dr. Evans, he was sure that he had made a mistake and he was most anxious to return to the Chicago Bible Institute which was founded by Mr. Moody and after his death was called the Moody Bible Institute. The Mount Hermon principal arranged for student Evans to walk over to Northfield to talk with Mr. Moody, (We who have been students at Mount Hermon were convinced that it was four miles over to Northfield and six miles back up the hill!) On his way he saw Mr. Moody driving alone along the elm lined street and he hurried out to tell Mr. Moody that he just had to go back to take up again the courses at Chicago. Mr. Moody felt that Evans was a fellow without balance. Impatiently he said, "God never can use a man who cannot make up his mind. You stay put at Hermon!" With that he started to drive away. Evans ran along and cried out, "I will go to Chicago, pay my own fare and, Mr. Moody, you will sign any diploma." Mr. Moody remarked that he doubted that and left William Evans to walk back to Mount Hermon and think it over.

In the end, he completed his studies at Chicago and just before Mr. Moody did sign the Evans' diploma, Dr. James Gray, I think it was, asked him, if he could remain and teach a certain course. Evans was ready to do so, for he had his notes and outline of the New Testament book to be studied. For years and years he served on the faculty of the Institute and spoke before many audiences in this country and abroad. He wrote a long list of books, several of which Revell Company published and in his latter years lived in Los Angeles where his son is the well known pastor of the famous Presbyterian Church in Hollywood. In publishing *Youth Seeks a Master* by Dr. Louis Evans we published books by a father and son. There are few such instances in the many years of Revell Company's experience.

Nowhere are the Moody men listed but even so long after his death, if you will ask the question, as I did today on a steamer in the Pacific of one of our passengers, "What does D. L. Moody mean to you?" you will be surprised to learn that Moody does mean something yet to this generation. In this instance, one passenger friend had heard him in California, when she was a little girl, and she had never forgotten the experience.

Dr. William Evans was just one Moody man. Last fall I heard him preach from his son's pulpit in Los Angeles and in the afternoon talked with him on the telephone, little thinking that that would be our last contact with the evangelist, teacher and one of many who carried on the work of Dwight L. Moody, because Mr. Moody inspired him as a young man to really give his life to God.

* * *

It was never my privilege to meet or hear Mr. Moody, for he died in December, 1899, and my sister and I did not

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This magnificent and moving J. Arthur Rank religious film opens with scenes of Barabbas and his followers hiding in a cave outside Jerusalem. It shows the enthusiastic reception of Jesus in the city, and the capture of Barabbas. We see the Chief Priests and Elders take council to seize Jesus, Pilate questioning Jesus, and the crowd calling for Christ to be crucified and Barabbas released. Pilate, in his weakness, grants their request, and Barabbas, the man of action, realizes that his life has been saved by Jesus, the man of peace. (Running time 38 min. Rental $12. During Lent $17.50. Sale $200.)

"THE RESURRECTION—FIRST EASTER"
(16mm sound)

Widely acclaimed for its vivid message of Life everlasting, and its inspiring study of the Resurrection. Jesus' face does not appear, but His voice is heard. (30 min. Rental $9. During Lent $15. Sale $150.)

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reach Northfield schools until the following autumn. Among the students at Mt. Hermon School for Boys and the Northfield School for Girls were many who came because of some close association with Mr. Moody. The late Dr. John McDowell was a Moody man. As a boy he worked in a coal mine in Pennsylvania. A car full of coal underground ran over him and cut off his left arm. In some way he learned about Mt. Hermon School and Mr. Moody and he arrived at the school without funds. For several weeks he slept on the table in the Carpenter's Shop until Mr. Moody was able to arrange for John's place in Mt. Hermon. He graduated as president of his class, graduated at Princeton and at the Seminary there, and was elected moderator of the Presbyterian church. Many times he stopped in at the office or we met at Northfield or elsewhere and he always had a lively story to tell about Mr. Moody. Truly another Moody man.

* * *

A month ago Dr. Gaius Glenn Atkins called at the Revell office. He retired several years ago but his mind did not. He was keenly interested in the volume of Moody Sermons and mentioned his contact with "D. L.," as he was called, when Dr. Atkins was a member of the Mt. Hermon faculty. The last time he saw Mr. Moody was at Greenfield, Massachusetts. As Dr. Atkins was unhitching the horse to return, Mr. Moody came up. It was a cold day and the horse blanket was keeping the animal warm. In true New England fashion, Mr. Moody removed the blanket, folded it carefully and put it in its place behind the seat all the while asking Dr. Atkins how matters were going at Mt. Hermon.

It has been years since we published Dr. Atkins' books but it was pleasant to see him again and to know that Mr. Moody had inspired him as a young teacher and later as a minister and author.

* * *

Try the question, "What does Moody mean to you?" on your friends. You may be surprised to learn the answers. His spirit remains from one generation to another.

Book Reviews

(From page 64)

as he writes now. More than most men, he deserves to possess and use the tone of voice which gives this impression. He has lived and encouraged a life of serenity, at one of the trouble points in the world of religious ideas.

His Beatitudes for the Family almost exactly apply to the unification of the National Council of Churches, which his spirit has done so much to prepare:

Happy is the family
In which union of hearts
Is a help to harmony of minds
And misunderstandings are cleared up by love
As dark clouds are dissolved by sunshine.

B. C. C.

Sex Knowledge Inventory, Form X—Experimental Edition developed by Gelolo McHugh for Family Life Publications, Inc., Durham, North Carolina.

Sex Knowledge Inventory, Form Y—Experimental Edition developed by Gelolo McHugh for Family Life Publications, Inc.

Marriage Counselor's Manual developed by Gelolo McHugh for Family Life Publications, Inc. (1950) No price indicated.

These two tests and manual were developed by Dr. McHugh who is a member of the Duke University psychology faculty and chairman of the Parenthood Division, Marriage and Family Council of Chapel Hill, North Carolina. During the past several years he has been carrying out research in sex education. He has lectured throughout the South to parents and their children on sex.

The purpose of these tests is to assist counselors and teachers discover areas where sex education is needed, and are not intended for use in the grading of individuals tested. These forms are not for use by the general public but are designed for use by professionally trained counselors. Form X consists of 80 multiple-choice questions which can be completed in forty-five minutes. An automatic scoring device in a removable answer pad permits immediate evaluations of the counselee's needs. This also provides a scored record of the interview for the counselor's files.

Form Y can be used to supplement Form X. Form Y is an anatomy and vocabulary test. The vocabulary test is to measure the individual's understanding of words. Birth control items and sex act technique questions which are not desirable for use at high school level have been omitted from this form. The Marriage Counselor's Manual follows the various questions asked with varying comments. It explains to the counselor not only the function of the questions but also how they may be interpreted.

While Dr. McHugh would be among the first to say these tests are not perfect, nevertheless he has begun a testing program which should help trained counselors in making for more satisfactory marriages.

W. L. L.

Sermons and Homiletic Material

Watchers of the Spring. The Virginia Council of Churches. 132 pages. Sixty-five cents.

This paper-bound volume has for its sub-title "A Collection of Rural Life Sermons and Addresses." The material was prepared under the auspices of a committee of the Rural Church Department of the Virginia Council of Churches, the chairman being C. Ralph Arthur. The twelve sermons in the book are prize-winning sermons entered in the Virginia Rural Life Sermon Contest over the four-year period, 1946-1949. All of them were preached by Virginia

ministers in Virginia rural churches. The four addresses were selected on the basis of their vital relation to the main theme.

The twelve sermons are in every sense "rural." After much thought I venture to make the sweeping statement that they comprise the best collection of distinctively rural preaching in existence. All preaching should be adapted to the immediate needs of those for whom it is intended. For example, an address to children should not be given to a men's club; a sermon prepared for a typical small-town congregation is mostly a failure in a college chapel.

Preaching in country churches should tie up with the particular problems of rural life. Yet this does not mean that there are not many themes and approaches which are suitable for varied types of congregations. Once upon a time on a certain Sunday a Methodist bishop preached to a large and well-educated city congregation; the next week he preached in a little white church in the open country. On both occasions he used the same sermon and in each instance it was highly helpful. Although not all preaching to country people should immediately smack of the soil, some of it should. And this is the kind of preaching which we have in *Watchers of the Springs.*

This title comes from the first sermon in the book, which was preached by Murray L. Wagner, pastor of the Pleasant Village Church of the Brethren at Weyers Cave, Virginia, who is represented by two other discourses, their topics being The Man With the Plow and the End of Summer. These three sermons furnish unmistakable evidence that this Virginia preacher is a master of the art of rural preaching. Although all of the twelve sermons measure up, I can mention but one other, the second in the book, Life Can Be Beautiful — on the Farm by Locke White, pastor of New Providence Presbyterian Church, Raphine, Virginia. Its text is Genesis 1:31, "And God saw everything that he had made, and behold, it was very good."

Of the four addresses the one by Charles J. Galpin on If I Were a Rural Minister, which was delivered in 1940 before the Virginia Rural Church Conference Board, has been previously published and has won a place as a classic in its field. Man's Stewardship of the Land is a practical idealistic address on the importance of soil conservation by T. S. Buie of Spartansburg, South Carolina, regional conservator with the Soil Conservation Service. The closing address, entitled Oberlin the Pastor at Waldersach, is by Ralph B. Imess, pastor of the First Congregational Church, Eldora, Iowa.

It can be said with high assurance that this book should be in the library of everybody having an interest in the rural church and its background.

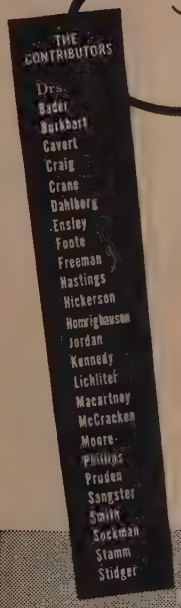
L. H. C.

That Ye May Believe by Peter H. Eldersveld. Wm. B. Eerdmans Publishing Company. 172 pages. $2.50.

The author of this book is the radio minister of the Christian Reformed Church and has been for some years the speaker of the Back to God Hour. The eighteen messages were broadcast in the 1949-50 season over the Mutual Network and many independent stations. They are essentially sermons ex-

Edited By GASTON FOOTE

Communion Meditations



Prepared by outstanding preachers, these are vivid ten-to-fifteen-minute meditations for use in preparatory services or as "Table Talks" preceding the actual service of Communion. They enrich and enlarge upon the manifold blessings of the Lord's Supper in terms of the everyday spiritual interests of men and women—bringing an abundance of rich, usable materials especially designed to make the Communion service in every church reverent and worshipful, more meaningful to both pastor and people. SOME OF THE THEMES: A Fellowship Without Frontiers—The Cross as Contemporary—The Perfect Sacrifice—The Art of Remembering—"Behold the Man"—Healing Hands—Continuing in Christ—The Master's Memorial—God's Invitation, Man's Response—A Sacrament of Strength—"This Do in Remembrance of Me."

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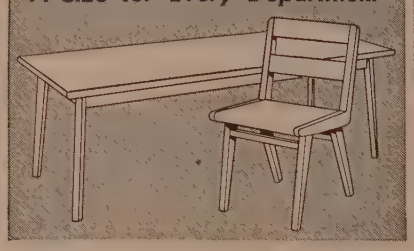

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plaining the Apostolic Creed and applying its teachings to the life of today.

One cannot read very far in this book without being impressed with its militant conservatism. The second paragraph in the Author's Preface reads as follows: "One of the great sins of modernity is that something new has been put into the Apostolic Creed. It has been re-interpreted, adjusted, and compromised to suit a variety of liberal theologies. Its words have been left unchanged, but their new meanings are in sharp conflict with all the historic doctrines of God's Word, upon which our godly fathers built their faith. And so the new creed is a denial of the old one."

The text of the first sermon is (Mark 16:16) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And the word "believe" in Dr. Eldersveld's philosophy seems to mean to agree with him. This is an ultra-positive book. There is nothing in it of doubt, hesitancy or uncertainty. Men are either right or wrong, sheep or goats, wise or foolish, children of heaven or children of hell.

Although we might wish for a more tolerant, irenic attitude on the part of the author, the work is not without merit. Dr. Eldersveld is a master of clear, vigorous, positive English, which often rises to eloquence. Many of his interpretations are as valid as he seems to believe that all of them are. The sermons contain many helpful and practical thoughts applying religion to the issues of daily life. Numerous readers will value this book because it expresses their own convictions. Others who will sometimes disagree will find these ringing, militant paragraphs stimulating and illuminating.

L. H. C.

Start Where You Are by Arnold H. Lowe. Harper & Brothers. 179 pages. $2.00.

Doctor Lowe, minister of Westminster Church in Minneapolis, offers this book of short essays on happy and helpful living. They are quite sermonic. The book carries on no sequence of development. The caption is taken from the first chapter, "Start Where You Stand." The text is simply written and readily understood. The sentences are short and pungent, almost epigrammatic. Dr. Lowe is dealing with the frictions of living and how to meet life's experiences with maximum peace of mind, happiness and worth.

There have been quite a harvest of books lately upon this theme of acceptable living ever since Walter Pitkin's book, "Life Begins at Forty." They always go well which may be indicative of man's feeling of need for spiritual strength.

The book is well written and of better than usual interest. I liked chapter seven, "Man's Highest Virtue" which he says is the ability to understand. The writer seems to deal in understanding with man and his problems of the daily and workaday world.

O. L. I.

Alcohol

Alcohol Talks to Youth by Howard E. Hamlin.

Alcohol and Accidents by Samuel R. Gerber. School and College Service. Twenty-four cents each, quantity prices.

Two booklets on the age-old problem of alcohol by two authoritative officials of the State of Ohio. Dr. Hamlin is Supervisor of Health and Narcotic Education in the State Department of Education. Dr. Gerber is Coroner of Cuyahoga County which comprises the city of Cleveland.

In the Hamlin book the scene is as though youth meets Mr. Alcohol in a physiological laboratory where he must tell the truth. Much commonly held opinions regarding alcohol are found to be false. It covers definition or description of alcohol, its effects on school reports and athletics, on driving a car, its relation to the death rate, and the deception of its advertisements. Alcohol is described as a clear, colorless liquid with a characteristic odor and a burning taste. Like sugar and fats it is composed of the three most abundant elements in nature: carbon, hydrogen and oxygen.

The Gerber book presents an analysis of the alcohol problem with a description of how alcoholic beverages acts on the body, especially in relation to vehicular and non-vehicular accidents resulting in death. It is based on a ten-year study of violent deaths covered by his office. It presents a picture of alcohol in the body fluids, the five stages of intoxication, the menace of moderate drinking, the statistics in vehicular and home and industrial accidents. It begins with the problem he faced of securing reliable evidence of intoxication connected with accidents. The odor of alcohol on the breath cannot always be a criterion nor are psychological tests always practical. They develop the study of tests of the body fluids.

Both books present practical studies of phases of the alcohol problem and coming from such authorities are thoroughly reliable.

M. T.

The Church Building

Building Operation and Maintenance by C. A. March. McGraw-Hill Book Co. 384 pages. $6.00.

The problems attending the operation and maintenance of a church building are not unlike those connected with any building. This book deals with these problems in a competent manner and it would be a valuable addition to a church library.

Churches are becoming increasingly aware of the importance of good operation and maintenance, yet a great many pastors and property committees are woefully uninformed in this phase of their work. The newer buildings and the new equipment that is being installed will require greater technical knowledge and understanding. Churches may as well face up to this fact. Building management has become a specialty, one of the most important phases in a church program. To ignore this fact is to invite unnecessary and perhaps disastrous consequences.

This author is assistant to the Superintendent of Building Operation of the Detroit Edison Co., and while he includes some subjects which hardly pertain to church buildings, most of them do. E.g.: cleaning methods and materials, disinfectants, equipment supplies, elevators, floor construction and maintenance, furniture, general housekeeping, fire prevention, safety precautions,

decorating, electrical wiring, plumbing, heating and ventilating, and landscaping.

A poorly kept House of God draws unfavorable attention to itself. A well-kept House of God attracts people to it. We are conscious of the janitor's work usually when it is poorly done.

S. L.

Immortality

You Will Survive After Death by Sherwood Eddy. Rinehart & Company. 210 pages. $2.00.

In this book Sherwood Eddy definitely joins the groups of individuals who believe in the physical demonstration of life after death. Through some years he has experimented. During the time he affirms that he has received genuine messages, witnessed materializations, touched ectoplasm and seen telekinesis.

The line of folks who testify to the genuineness of spiritualistic phenomena is both a long and a distinguished one. There would seem to be sufficient evidence to justify the cautious observer to treat the subject with interest and respect.

Mr. Eddy's control, Dr. Tobe, suggested a title for this book *Beyond Intellectual Horizons*. The publishers changed it to the one as used. Dr. Tobe's suggestion is really more definitive of the contents.

W. H. L.

Foreign

Die Stimme der Ostkirche by Karl Friz. Ev. Verlagswerk, Stuttgart, 1950. 175 pages. D. M. $7.20.

The study is timed to the organization of the World Church which is endeavoring, once again, to draw the Eastern Church into organic union. Rome failed, in 1054, to hold the East as she did in 1439 to bring her back when the Orthodox preferred to obey the Turks rather than re-unite with Rome. Protestantism has not been more successful. Extensive relief and missionary enterprise by strong American Protestant organizations in the Near East, following World War I, alienated rather than attracted the Eastern Church. Thus was repeated the experience of the Reformation era that had, in this respect, begun with new hope for a closer union with the East.

The author does fine justice to the merits of the Eastern Church, in her inherent strength and endurance despite the cataclysmic evolutions of history, such as the engulfment of the early Church by the Moslem power. The mysticism of the rich services; the tender teaching of mercy; the appeal of color to the deeper feelings. In the light of the long history, there is the prospect that the Eastern branch of the Christian Church will survive the Nihilism of this generation.

Whether the Western Protestant Church can sufficiently enter into the life and character of the Eastern Church, to make practicable and lasting a union in the World Church is a question that only time will answer. Churches have a character deeper than creeds in the total culture backgrounds. Nor is organic union the primary desideratum or the fulfillment of the Master's prayer that "they all may be one." East and West, and

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Easter March 25

In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts.

*Signed*_____

Pentecost (Whitsunday) May 13 Acts 25-28

Fourth Sunday	Fifth Sunday	Sixth Sunday
April 22 Acts 13-16	April 29 Acts 17-20	May 6 Acts 21-24

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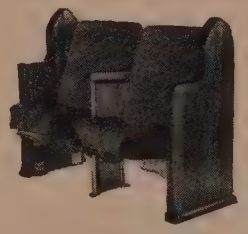

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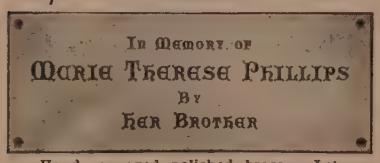

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J. F. C. G.

Rueckblick Auf Nuernberg by Otto Kranzbuehler. Zeit Verlag, Hamburg, 1949. 25 pages.

A brochure on the Nuernberg war-trials, their conception and their significance, politically and juridically. Since these trials of the vanquished by the victors were essentially an institution created and executed by Americans, it is for them to be the most concerned students of their significance. And in the words of the Chief Prosecutor Jackson, they served the purpose of justifying certain American actions preceding and during the war which were incompatible with international law and only to be justified by the proof that Germany's war-program was of criminal origin and execution. Factually, however, these trials constituted a return to the *vae victis* of pre-Christian era. Their legacy will be an ominous burden to future international relations.

J. F. C. G.

Devotional Services

Fifty Devotional Services, First Series by Paul N. Elbin, Ph. D. Fleming H. Revell Company. 255 pages. $2.50.

Dr. Elbin, president of West Liberty State College, has given us in this handy manual a very practical collection of worship material. The book is for laymen as well as for the professional clergy, and has been written for use not only in church groups but also in organizations such as the Hi-Y, service clubs, women's organizations and the like. At the beginning of the book there is a very helpful discussion of the technique and psychology of worship.

The author is well prepared for the compilation of such a book, which appears to be the first in a helpful series. Not only did he write his doctoral dissertation in the field of worship, but for a number of years he has been a college chaplain, responsible for the preparation of challenging and inspiring services of worship for a most exacting group of people.

The book on every page reflects the good taste, deep religious convictions and discriminating powers of the author. It should prove to be a welcome addition to the library of anyone who is called upon to conduct services of worship.

The Seven Stars by Toru Matsumoto. Friendship Press. 213 pages. $1.00 and $2.50 (cloth).

A story or novel about seven Japanese schoolboys who called themselves "Seven Stars." While in a Christian school they banded themselves together in 1928 to stick together as long as they lived. The book covers the period through 1945 and tells of their holidays from school, their life work, political questions, war service, resistance to military domination, marriage, home life and death. Anyone who reads it will become better acquainted with the Japanese and their sufferings during the war and the heart of the Japanese people.

T. B. R.

Ministers' Vacation Exchange

VACATION WILL SOON BE HERE

FOR many years *Church Management* has given space to the Ministers' Vacation Exchange in its issues of February, March, April, May and June. The plan is very simple. If you wish to exchange with a brother minister during the weeks of vacation simply tell what you have to offer and what you wish to receive.

Hundred of exchanges have been arranged each year for some years. We ask that you give your real name and address as the office of *Church Management* cannot take the responsibility to forward mail. No charge is made for this service.

Here are some early offers which may interest our readers:

Nova Scotia. Heartz Memorial United Church of Canada with manse at Weymouth, Nova Scotia. Pastor and mother desire to effect an exchange of manse and pulpit for either July or August. All modern conveniences. **Ralph Knock, Weymouth, Nova Scotia, Canada.**

England. If interested in exchange of pulpit and parsonage for two months with a Free Church minister in the British Isles write giving details. Dr. Robert Shields of London will supply name of British exchange. Please write promptly. **Rev. R. Carrington Paulette, 114 Rawley Avenue (First Baptist Church), Mount Airy, North Carolina.**

Andover Newton Grad. attending Red Cross and Baptist conventions will supply pulpit June 10, 17, 24 for use of lake or shore cabin in Pennsylvania, New York or New England. **W. Bishop, Box 1409, Las Vegas, Nevada.**

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Plan Your Post-Easter Program Now

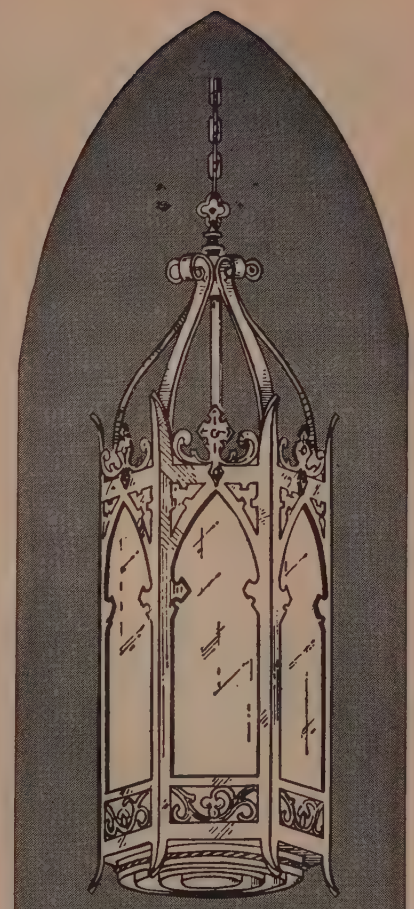
EASTER comes early in 1951. March 25 is the date. There will be many weeks after Easter before the summer vacation days. It is imperative that churches try to avoid the post-Easter slump. Experience has shown that the weeks which follow Easter, if properly used, will bring big congregations.

One simple method is that of pledged attendance. For several years *Church Management* has offered a pledge card for this purpose. It provides for a pledge to attend services each Sunday beginning with Easter and continuing through Pentecost (Whitsunday). It also asks that the signer will agree to follow a Bible reading program outlined on the card which would take him through the book of Acts.

This plan alone will help but more is needed. Special sermons and musical features; gatherings for new members and plans for integrating them into the work of the church, and the training of a confirmation class during this period are all possibilities to sustain the church interest.

Some denominations are announcing special Easter to Pentecost programs for 1951. Plans, mentioned above, will strengthen such programs.

The wise minister will find many ways to make the weeks count. Some of us reach Easter tired and wearied by overwork. A judicious spreading of part of the Lenten program into the weeks after Easter can prevent Lenten fatigue and strengthen the program for the valuable post-Easter weeks.



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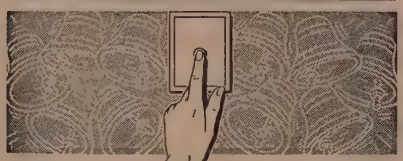

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Scourges of the Rural Church

I cannot help but express my regret that *Church Management* would print an article with such greatly exaggerated statements in it, with particular reference to the loss of rural churches and the inferred indifference of denominations as well as the direct inference that the world-wide mission of the church is a futile waste of money. Certainly the inferred accusation of the Connecticut Conference is very unfortunate and incorrect in its suggestion that the Conference is more interested in a new headquarters than the rural churches.

Have you made any investigation whatever as to Mr. Cleveland's own record as a constructive pastor in the work of the local church, or his competency in making fair evaluations of rural work, or of the effectiveness of our seminaries, or of Protestant foreign missions?

I have one letter on my desk from Connecticut which strongly indicates that you know Mr. Cleveland only as one who likes to write but not as an authority whose pastoral record of facts would confirm his statements.

Everett A. Babcock,
Cleveland, Ohio.

Sour Taste in Mouth

The article "The Seven Scourges of the Rural Church" left me with a very sour taste in my mouth. I have been in the rural ministry for five years and have not found any of his statements to be true. Within our denomination we have any number of good rural churches and they pay good salaries. We are not in the habit of closing churches nor do we allow our ministers to work elsewhere. If the gentleman who wrote this article wants to see a good rural church he can visit with me for a month and find out that he has had some bad experiences, which is not true of the rural church as a whole. I served two years in two large churches in the city and for my money you can't beat the rural church, for church attendance, for program, and for looking after its servants. In the future let's have a bit fairer criticism of the rural church.

V. F. Deditius,
Stainauer, Nebraska.

Neither Distinguished or Careful

He is neither a distinguished writer, a careful observer, or judging from his observations and conclusions, much of a rural pastor. Anyone can cite the symptoms that he lists. Anyone can berate "higher authorities" and "no-faith" seminaries for failures that lie much deeper. The lack of interest in "Japanese seminaries and German chapels" is one of the best reasons for the decline of the rural church—no vision beyond its own doors. Preachers who sit four years waiting for a church to come to them have little of the "warm evangelism" the author speaks of. I could go on for hours. I don't think he made one single definitive conclusion.

Please, if you are going to stir us to increased interest in Home Missions in 1951, please dig a little deeper after this.

Ronald Johnson,
Chewelah, Washington.

Just a Matter of Degree

Someone should have said before just what you say in your editorial on "Just a Matter of Degree?" May I reprint it in *The Sabbath Recorder?*

Hurley S. Warren,
Editor, *The Sabbath Recorder*,
Plainfield, New Jersey.

Deterioration in Church Leadership

I am delighted to read your sentiments on war and the use of the atom bomb in the January issue. You are right—there has been a marked deterioration in the thinking of our Christian leaders and I congratulate you on the courage to point out that fact.

Gardner L. Winn,
Pocahontas, Iowa.

Irritated

"Just a matter of Degree?" agitated me to some extent. First let me say that I agree with you that there is

*The necessity of conserving space makes it necessary to publish but excerpts from some of the communications.

some difference, but I think you place too much emphasis on the difference.

Since when did an arrow leave a clean wound? The pioneer with an arrow in his body did not have modern medicine to come to his rescue. Was death by infection less painful than by radiation?

This theorizing about making war humane gives me a pain I cannot describe. We cannot improve on Sherman's definition or technique. After having put in nearly three years in combat, I almost take sadistic pleasure in the fact that the next war will include everybody, not just a segment of our population. It may be the cure, or it may be the end. So what?

Francis Kelly,
Guthrie, Oklahoma.

USING YOUNG PEOPLE FOR OFFICE WORK

One rural pastor out of seven has young people come in regularly to help with office work. In forty-eight churches there were 122 young people who voluntarily gave their services to do regular typing for their pastor.

Large city churches employ a secretary. Rural churches are increasingly using volunteer help for this office work.

Even the smallest rural churches now mimeograph a weekly church bulletin. A copy of the monthly parish paper is sent to every family in the constituency. Quarterly financial reports are mimeographed. Special church events are announced through the mails.

The young high school volunteers thus contribute labor gifts in typing valued at $42.57 per church, $43.19 for mimeographing, and $21.77 for addressing envelopes. Thus these young people contribute in labor over half as much per capita as the total cash gifts of the average Protestant in America.

These facts are included in a recent survey of 341 typical rural churches in forty-four states and belonging to twenty-three denominations. The bulletin is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey, on a non-profit basis for thirty cents.

One pastor in commenting on the work of these young people said, "They have a real sense of belonging to the church because they have this opportunity."

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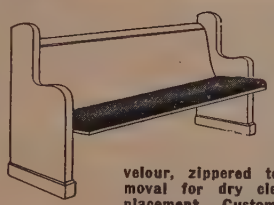

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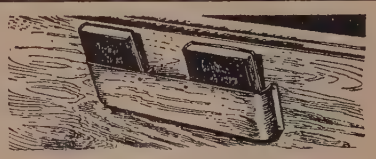

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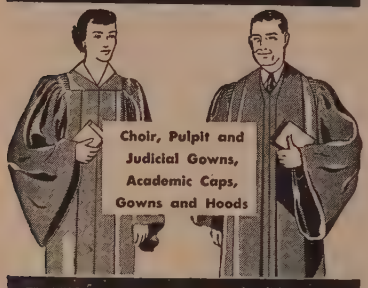

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How to Get an Attendance in the Summer Months

Here Are Comments by Two Ministers Who Have Been Successful in Securing Good Summer Congregations

FOUR BASIC RULES

By Millard G. Roberts*

OUR church seats comfortably four hundred people. The average attendance over a ten-year period has been one hundred per Sunday. Yet with a little planning and a definite program we have been able to serve three hundred per Sunday during the nine vacation weeks. We stress the summer program in these ways:

1. That the minister should be in his pulpit as many Sundays as possible, perhaps taking his vacation after Christmas, after Easter, or at some other time.

2. That the music should be maintained at as high a level as possible, through soloists, instrumentalists, etc.

3. That ushers, bulletins, and all services should be maintained on a year-round basis.

4. That summer sermons might be announced in pamphlets. This is very effective. It shows that the church anticipates good attendance.

Through using these methods, I find that there is no real difficulty in starting up the autumn program of the church.

WHEN THE MINISTER ANTICIPATES, THE PEOPLE COME

By Elam G. Wiest†

FOR many years we shared with the spiritual leaders of other churches the idea that the "summer slump" in church attendance and activity is as inevitable as summer itself. Have you ever said it, or heard it said, that almost everyone goes on vacation during the months of July and August and that, therefore, the number of worshippers in the church is necessarily small?

In recent years I made a discovery that gave me awareness of opportunities and responsibilities which the summer days offer. Inasmuch as certain phases of church activity decline at that season, a pastor has more time to catch up on his regular visitation of members. Even though I had anticipated that I would ring many a doorbell and secure no response, I was very happy to find a large number of people at home. In the course of friendly conversation it became evident that these same people were likewise "at home" on Sunday mornings.

The thought then came to me that all of the fourteen hundred members are not out of the city on any given Sunday. Hundreds are not on vacation. Something can be done to minister more effectively to a lot more people during the summer time.

For several years now we have built our church program on this fact and this apparent need. During the summer of 1949 the results and fruits of our expectations and labors began to appear.

If our simple methods and happy experiences can be of help to other churches, we shall be glad to share them.

First of all we began to expect people to come to Sunday School and church on the most delightful Sundays of the year, those from June until September. No hints were given to the people that the "church season" had ended and the "vacation season" begun. The attitude of pastor and leaders was that if you are in the city you naturally go to church. Why not? The spirit of expectancy becomes contagious and the pews stay filled after Pentecost.

Our summer program is planned as carefully in advance as if it were the Lenten program. Through the weekly bulletins, the monthly printed "Trinity Tidings," by pulpit announcements, expanded and varied newspaper ads, special cards, and other means, this program is publicized.

It means simply that we expect people, we plan for their spiritual needs, we inform them, we invite them—and they come.

Secondly, we train people to be regular in study and worship. Every Sunday of the year members and visitors are requested to fill out a "Church Attendance" card. This method of "check up" is extremely helpful. Absentees receive bulletins, phone calls, or personal calls. Yes, our members, too, take vacations. However, by emphasizing the value and blessings of

(Turn to page 76)

*Minister, First Presbyterian Church, Olean, New York.

†Pastor, Trinity Evangelical and Reformed Church, Cleveland, Ohio.

NEW PRODUCTS FOR CHURCHES

CARPET MANUFACTURER FEATURES CHURCH CARPETING

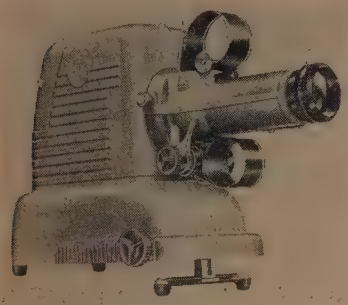
One of the most interesting revelations of the growth of churches in America is the decision of a well-known and well established carpet manufacturer to give a study to the designing of carpets for church use. With outlets in nearly every part of the nation the Philadelphia Carpet Company has entered a campaign to sell churches and its own dealers, the importance of churches buying carpets which have the design and quality to render the best service.

Perhaps you have a dealer in your vicinity who sells these carpets. If so, you may ask him for the information about church carpeting. If you prefer, ask us to have information sent you about the carpeting offered by this manufacturer.

At the present time advertisements of the Philadelphia Carpet Company are appearing in *Church Management* and also in dealer magazines. The advertisements in the latter ask dealers of quality to serve the churches in their respective communities. If you want information ask us for information on New Product No. 2511.

FAN COOLED COMBINATION PROJECTOR

A combination slide and film strip projector which is fan cooled answers the dream of many a church. It not alone makes it possible to double the wattage of the lamp used but eliminates the distortion which follows the overheated film. You can use your choice slide without fear of breakage. The projector will take single or double frame strip films and uses all types of 2″ x 2″-inch slides. In addition there is fingertip control, instantaneous framing and clear, needle sharp focusing. With it you get a lifetime guarantee and yet the price is within reason. If interested ask about New Product No. 2512.



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Fear of fires has led some churches to seek for battery lighted candles which can take the place of the traditional wax candles. They are now available. These candles have a prism cut plastic flame and a disc for color lights. They cost more than single candles, of course, but can be used many times. The small battery used can be replaced at any electric equipment store and will be found in some of the dime stores. Ask about New Product No. 2513.

(Turn to next page)

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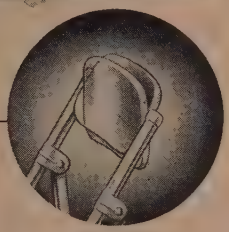

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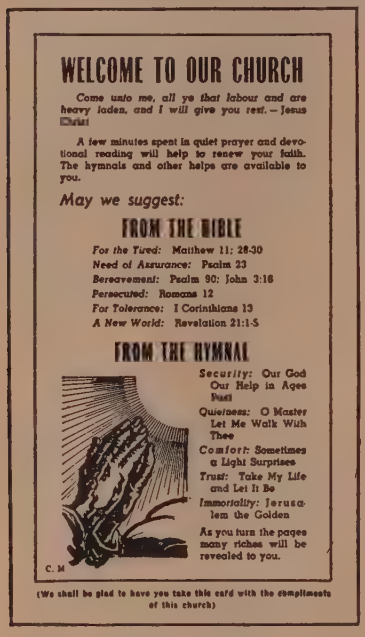
WELCOME TO OUR CHURCH
Come unto me, all ye that labour and are heavy laden, and I will give you rest. — Jesus Christ
A few minutes spent in quiet prayer and devotional reading will help to renew your faith. The hymnals and other helps are available to you.
May we suggest:
FROM THE BIBLE
For the Tired: Matthew 11: 28-30
Need of Assurance: Psalm 23
Bereavement: Psalm 90: John 3:16
Persecuted: Romans 12
For Tolerance: I Corinthians 13
A New World: Revelation 21:1-5
FROM THE HYMNAL
Security: Our God Our Help in Ages Past
Quietness: O Master Let Me Walk With Thee
Comfort: Sometimes a Light Surprises
Trust: Take My Life and Let It Be
Immortality: Jerusalem the Golden
As you turn the pages many riches will be revealed to you.
C. M
(We shall be glad to have you take this card with the compliments of this church)

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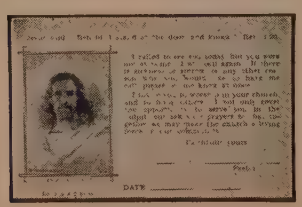

Here is a beautiful little calling card. It carries Howard Chandler Christy's picture, "Jesus the Christ," in color. There is a very effective message and room for the pastor's signature.

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New Products

(From page 75)

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Church organizations which are looking for good items for profit making should not overlook polishing wax. Every home uses such wax. We have recently tried out a brand which cleans and polishes without rubbing, though the white deposit should be wiped off the furniture. It is good for automobiles and furniture but is not recommended for floors. The manufacturer makes an attractive proposition to church organizations. If interested ask about New Product No. 2514.

How to Get an Attendance in The Summer Months

(From page 74)

church attendance elsewhere, we have trained our people to be regular at home and "abroad."

One of my hobbies happens to be collecting bulletins and literature from other churches. In my files you will find bulletins from many churches in many different denominations, states, and countries. We keep reminding our members to attend church when out of the city, to get new ideas, and to send the pastor a letter or card with helpful materials. The number of people who do this is amazing. At such times we benefit by their absence!

We know from experience that members of other churches on vacation visit a strange church and join in worship there. It is not unusual for us to welcome fifty or more visitors at our Sunday services in summer time. To help them and their pastors, we secure the complete information from the visitors by means of the Attendance Card, then inform the home church that they worshipped with us "last Sunday." If every church in the country would adopt some such plan, the time would soon come when every church would be fairly filled in summer time.

We usually run several paragraphs in the weekly bulletins with headings such as these: *"Visitors* last Sunday came from:"—*"Our members visited:"* We give prominence to the presence of visitors and remember our folks who are worshipping elsewhere.

In the third place, we try to give special help to those who come to church in summer time. Variety and informality are like a refreshing breeze and help sustain interest. We have observed Guest Sunday; people brought many visitors. Favorite Hymn Sunday drew a large congregation; members submitted their favorite hymns and felt they had a personal share in planning the service. The response was so overwhelming that we sang favorite hymns all summer! Name Calling Sunday helped increase the spirit of friendliness and gave us an awareness of the presence of strangers. Everyone wrote his name on a "tag," pinned it on, and wore it throughout the service. The visitors wore yellow tags, the members white ones. At a given time during the service people were asked to greet one another by name. It was informal; it broke the ice; it created a spirit of happiness. Doing it once is probably sufficient.

Then, too, instead of curtailing our services, we increased them. In July we added a Sunday evening service which has met with success. A Youth Choir sings. People who cannot attend in the morning appreciate this consideration.

The regular pastor and the assistant are "on the job."

Some of the results which we now see are increased attendance, greater personal interest and friendliness, increased giving, and an increase in church membership.

On the last Sunday of July we received a fine group of adults who were carefully prepared for church membership.

The same emphasis was felt throughout the Sunday school. With many visitors, cards were exchanged. Sunday school teachers on vacation visited departments comparable to the ones they teach.

Does the pastor take a vacation? Yes, he took several weeks last winter when the work normally goes well. He spent ten days at a YMCA camp in August.

Our philosophy of summer work is this: church work in summer is difficult; to get results, work the hardest.

NATIONAL COUNCIL TO DEFEND RIGHTS OF COs

New York—A resolution authorizing representatives of the National Council of Churches to set forth the need of guaranteeing the rights of conscientious objectors at Congressional hearings on universal military service was approved by the Council's general board at its first meeting here.

It was pointed out that the Selective Service Act which expires in June accords recognition to conscientious objectors, a provision which is supported by many of the communions associated with the National Council.

The board named the Council's Department of International Justice and Goodwill to represent it at the Washington hearings.—RNS

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CHURCH TREASURER EXPLAINS UNUSUAL GIFT

Little Rock, Arkansas—An item in the financial statement of the Fordyce (Arkansas) Methodist Church, submitted by Roy Kilgore, treasurer, caused it to bounce back from the board of stewards.

The board wanted him to explain a $1,000 contribution whose donor was identified only as "AAFA."

Mr. Kilgore told the stewards that when he was making out the statement he remarked that "the church will show a deficit unless . . ."

Just at that moment, he said, a woman appeared in his office with a check for $1,000. She asked that the gift remain anonymous.

So he put it down: $1,000; A(n) A(ngel) F(rom) A(bove).—RNS

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Render Unto Caesar*

An Income Tax Guide for Ministers

by Robert Harvey — C. A. Wisler†

YOU should receive with your 1950 income tax forms, a little booklet, "How to Prepare Your Income Tax Return." If you will study this booklet and the 1040 form carefully you should have the answers to 80% to 90% of your income tax questions.

There is one source of income where we have a lot of difference of opinion among ministers and that is fees or so-called gifts for weddings and funerals. *When these fees or so-called gifts have any connection with any "service rendered" they are taxable income.* On the other hand any bona fide gift or gratuity you receive from anyone that has no connection with any special "service rendered" is not taxable income.

The rental value of the parsonage furnished the minister is not taxable income, but if the church has no parsonage and pays the pastor so much cash in lieu of furnishing a parsonage to pay rent, *that rent money is taxable income.*

On form 1040 "exemptions" are defined briefly. Many of you have some close dependent to whom you are obligated for support. (Must be closely related. Not necessary to live in same house.) You can claim them as an exemption if they have less than $500 income and you furnish more than half of their support. The support you furnish must be more than their income and support from all other sources. Any taxpayer or his spouse who has reached the age of 65 is entitled to two exemptions. If blind and over 65, three exemptions. These extra exemptions do not apply to dependents who are claimed as exemptions.

The minister is a professional man and can deduct all his "ordinary and necessary" expenses occurred in discharging his professional duties. The cost of travel, board and lodging while away from home in a "travel status," which usually means overnight, attending conferences, institutes, and etc., as required of his profession *is deductible from adjusted gross income.* When the pastor is reimbursed for these expenses, either by the local church or by one of the various church agencies, they are not deductible from his income tax.

There is one way of claiming car expense. Keep an accurate account of all car expenses incurred during the year including depreciation. Determine what per cent of the travel was personal and what was professional, and claim a deduction for the professional. Form CFD No. 54 "Travel Expense," explains this method of reporting and claiming car expense.

If you have no office in the church and maintain an office in your home, any expense incurred in maintaining this office such as heat, light, phone, and others, is deductible professional expense. A reasonable amount spent for professional magazines, literature, and current books is deductible expense but the purchase of a "library" costing considerable money would have to be spread over several years and depreciated out. A reasonable rate of depreciation for purchase of library, typewriter, mimeograph, desk, etc. is 10%. The pastor may deduct the cost of his robe or pulpit apparel not usable outside the pulpit. Other wearing apparel is not deductible.

Medical expense which amounts to more than 5% of your adjusted gross income is deductible on page 3 of form 1040. Medical expense is very inclusive, doctors, hospitals, nurses, drugs, ambulances, clinics, X-rays, glasses, teeth, braces, and necessary travel expense in connection with the sickness, but trips to California, Florida, or Texas for the health are looked upon with suspicion.

Contributions are an allowable deduction up to 15% of the adjusted gross income. They must be given to certain specified organizations. Gifts or contributions to relatives or friends are not deductible as contributions.

Real estate and personal property taxes, state sales tax (approximately 1% of adjusted gross income), gasoline tax and interest paid out are all deductible on page 3 of form 1040. Gasoline tax is not deductible for professional use as it is already figured in. However, it would be deductible for the amount used for private driving.

*Mr. Trevor Baskerville, director of Rural Life, Baker University, Baldwin, Kansas, has distributed this form to all members of Kansas Conference of the Methodist Church and arranged permission for its publication in "Church Management."

†Mr. Harvey is a minister of Kansas Conference of the Methodist Church; Mr. Wisler is deputy collector of the United States Internal Revenue Bureau.

Every taxpayer should keep an accurate account of his income and deductible expenses, reporting both conscientiously. There is no particular virtue in paying more tax than you owe, and it is decidedly wrong to willfully pay less.

In the short time we have for this discussion it has not been possible to cover the subject, thoroughly. If you have some individual tax problem, contact the Deputy Collector in your town or zone. He will be glad to give you the personal assistance you may need.

CITE OBSTACLES TO PROTESTANT MERGER

Cincinnati, Ohio—At least three difficult hurdles will have to be overcome if Protestant denominations are ever to merge into a "United Church of Christ," it appeared after discussion on a merger plan at a two-day convocation here.

They involve:

1. The "weakness" or "inadequacy" of any merger plan which seeks to combine organizational elements of many different church bodies and thus fails to satisfy either loosely-organized denominations like the Congregationalists and Disciples of Christ or the more highly-organized communions like the Methodists and the Presbyterians.

2. The difficulty of convincing people that existing denominations should be junked when it may be questionable whether a United Church could really accomplish much more than is now possible through cooperation in the National Council of Churches.

3. The possible legal barriers to organic union of the type which currently forbids the General Council of the Congregational Christian Churches from "merging or uniting itself with . . . any other body or organization whatsoever."

The convocation here was sponsored by the Conference on Church Union of which Methodist Bishop Ivan Lee Holt of St. Louis is chairman. It was attended by representatives of nine denominations and of the Association for a United Church in America.

In a statement read to the meeting, members of the commission on interchurch relations of the Congregational Christian General Council admitted frankly they were "embarrassed" here by the Brooklyn Supreme Court decision which literally ties their hands as far as the church union movement is concerned.—RNS

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NIEMOELLER APPROVES ANTI-REARMAMENT PROCLAMATION

Berlin — Pastor Martin Niemoeller expressed full approval here of the recent "Proclamation against a German Rearmament and for a general Conclusion of Peace" issued by a group of Germans known to be opposed to the policy of the West German government.

Pastor Niemoeller voiced his endorsement in a letter to Professor Ulrich Noack, president of the Nauheim Circle, a group favoring the neutralization of Germany, who was a signer of the proclamation.

He described the proclamation as "representing public opinion both sides of the Iron Curtain," and said he would spread it abroad "on every possible occasion."

"The fact that the political group presently in power," Pastor Niemoeller wrote, "does not even bother to try making their support of rearmament understandable to the population can only be described as cynicism, or an expression of silently-admitted inability."

"It is a great satisfaction to me," he added, "that opposition against any armament adventure grows despite the muzzling of the press."—RNS

COURT BARS SERVICES IN RESIDENTIAL AREAS

Chico, California—The Butte County Superior Court has ruled that First Baptist Church here may not hold services in a building within the city's residential area.

Superior Judge Dudley McGregor granted an injunction to the city of Chico which declared the church failed to comply with an ordinance requiring application for a permit to conduct services in residentially zoned areas.

Judge McGregor refused to accept a plea that the city's restrictions are a violation of the constitutional guarantee of religious freedom. He stressed that the church members had not used all "administrative means" to secure a permit to build a church.

While the city planning commission had not granted a license to build a church in the area, he explained, the congregation still has a right to appeal directly to the city council. This, he said, they failed to do.

If the council should refuse the construction permit, the judge suggested the congregation should then go to court.—RNS

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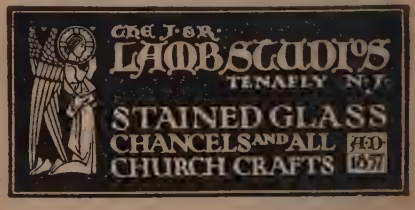

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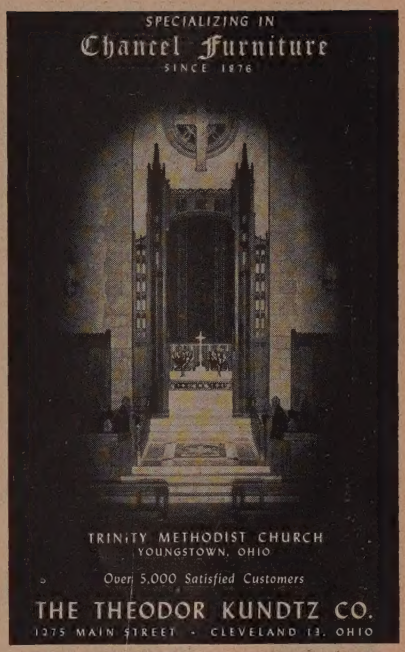
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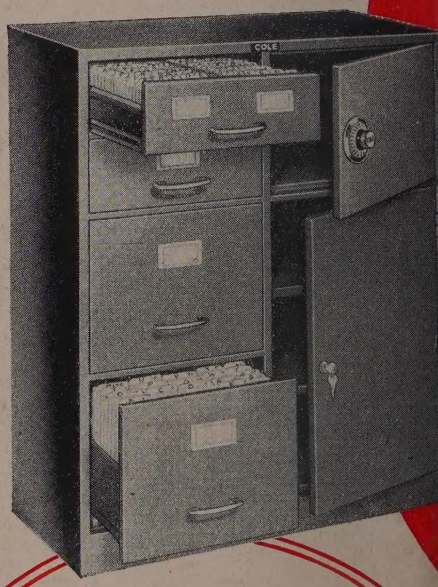

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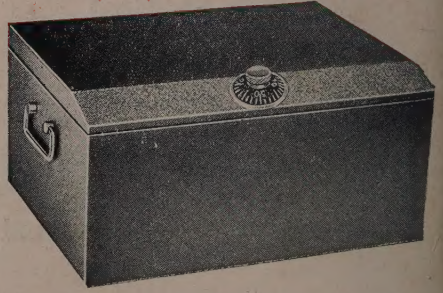

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